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A  
NEW SYSTEM,  
OR, AN  
ANALYSIS  
OF  
ANCIENT MYTHOLOGY:

Wherein an Attempt is made to divest TRADITION of  
FABLE; and to reduce the TRUTH to its Original Purity.

In this WORK is given an HISTORY of the  
BABYLONIANS, || CANAANITES, || LELEGES,  
CHALDEANS, || HELLADIANS, || DORIANS,  
EGYPTIANS, || IONIANS, || PELASGI:

ALSO OF THE  
SCYTHÆ, || ETHIOPIANS,  
INDOSCYTHÆ, || PHENICIANS.

The Whole contains an Account of the principal Events in the first Ages,  
from the DELUGE to the DISPERSION: Also of the various Migrations,  
which ensued, and the Settlements made afterwards in different Parts: Cir-  
cumstances of great Consequence, which were subsequent to the GENTILE  
HISTORY of MOSES.

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V O L. I.

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BY JACOB BRYANT,

Formerly of KING'S COLLEGE, CAMBRIDGE; and Secretary to his Grace the  
late Duke of MARLBOROUGH, during his Command abroad; and Secretary  
to him as Master General of his Majesty's Ordnance.

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L O N D O N :

Printed for T. PAYNE, MEWS-GATE; P. ELMSLY, in the  
STRAND; B. WHITE, in FLEET-STREET; and  
J. WALTER, CHARING-CROSS.

M.DCC.LXXIV.

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# P R E F A C E.

Νάφε, καὶ μεμνασ' ἀπιστεῖν ἄρθρα ταῦτα τῶν φρενῶν.

EPICHARMUS.

**I**T is my purpose in the ensuing work to give an account of the first ages ; and of the great events, which happened in the infancy of the world. In consequence of this I shall lay before the Reader, what the Gentile writers have said upon this subject, collaterally with the accounts given by Moses, as long as I find him engaged in the general history of mankind. By these means I shall be able to bring surprising proofs of those great occurrences, which the sacred penman has recorded. And when his history becomes more limited, and is confined to a peculiar people, and a private dispensation ; I shall proceed to shew, what was subsequent to his account after the migration of families, and the dispersion from the plains of Shinar. When mankind were multiplied upon the earth, each great family had by

Vol. I. b divine



<sup>1</sup> divine appointment a particular place of destination, to which they retired. In this manner the first nations were constituted, and kingdoms founded. But great changes were soon effected; and colonies went abroad without any regard to their original place of allotment. New establishments were soon made; from whence ensued a mixture of people and languages. These are events of the highest consequence: of which we can receive no intelligence, but through the hands of the Gentile writers.

It has been observed by many of the learned, that some particular family betook themselves very early to different parts of the world; in all which they introduced their rites and religion, together with the customs of their country. They represent them as very knowing and enterprizing: and with good reason. They were the first, who ventured upon the seas, and undertook long voyages. They shewed their superiority and address in the numberless expeditions, which they made, and the difficulties, which they surmounted. Many have thought that they were colonies from Egypt, or from Phenicia; having a regard only to the settlements, which they made in the west. But I shall shew hereafter, that colonies of the same people are to be found in the most extream parts of the east: where we may observe the same rites and ceremonies, and the same traditional histories, as are to be met with in their other settlements. The country called Phenicia could not have sufficed for the effecting all, that is attributed to these mighty adventurers. It is necessary for me to acquaint the Reader, that the wonderful people, to whom I allude, were the

<sup>1</sup> Κατα θειον δηλονοτι χρησιμον. Eusebii Chron. P. 10. See also Syncellus.



descendants of Chus; and called Cuthites, and Cuseans. They stood their ground at the general migration of families: but were at last scattered over the face of the earth. They were the first apostates from the truth; yet great in worldly wisdom. They introduced, wherever they came, many useful arts; and were looked up to, as a superiour order of beings: hence they were stiled Heroes, Dæmons, Heliadæ, Macarians. They were joined in their expeditions by other nations; especially by the collateral branches of their family, the Mizraim, Caphtorim, and the sons of Canaan. These were all of the line of Ham, who was held by his posterity in the highest veneration. They called him Amon: and having in process of time raised him to a divinity, they worshiped him as the Sun: and from this worship they were stiled Amonians. This is an appellation, which will continually occur in the course of this work: and I am authorized in the use of it from Plutarch; from whom we may infer, that it was not uncommon among the sons of Ham. He specifies particularly in respect to the Egyptians, that, when any two of that nation met, they used it as a term of honour in their<sup>2</sup> salutations, and called one another Amonians. This therefore will be the title, by which I shall choose to distinguish the people, of whom I treat, when I speak of them collectively: for under this denomination are included all of this family; whether they were Egyptians, or Syrians, of Phenicia, or of Canaan. They were a people, who carefully preserved memorials of their ances-

<sup>2</sup> Αἰγυπτίους—προς ἀλλήλους τῷ ῥήματι Ἀμὸν χρῆσθαι. Isis et Osiris. P. 355.

tors; and of those great events, which had preceded their dispersion. These were described in hieroglyphics upon pillars and obelisks: and when they arrived at the knowledge of letters, the same accounts were religiously maintained both in their sacred archives, and popular records. It is mentioned of Sanchoniathon, the most ancient of Gentile writers, that he obtained all his knowledge from some writings of the Amonians. *It was the good fortune of Sanchoniathon, says <sup>3</sup> Philo Biblius, to light upon some ancient Amonian records, which had been preserved in the innermost part of a temple, and known to very few. Upon this discovery he applied himself with great diligence to make himself master of the contents: and having, by divesting them of the fable and allegory, with which they were obscured, obtained his purpose, he brought the whole to a conclusion.*

I should be glad to give the Reader a still farther insight into the system, which I am about to pursue. But such is the scope of my inquiries, and the purport of my determinations, as may possibly create in him some prejudice to my design: all which would be obviated, were he to be carried step by step to the general view, and be made partially acquainted, according as the scene opened. What I have to exhibit, is in great measure new: and I shall be obliged to run counter to many received opinions, which length of time, and general assent, have in a manner rendered sacred. What is

<sup>3</sup> Ὁ δὲ συμβαλὼν τοῖς ἀπὸ τῶν ἀδύτων εὐρηθείσιν ἀποκρυφοῖς ΑΜΜΟΥΝΕΩΝ γραμμασι συγκείμενοις, ᾧ δὴ ἐκ τῆς πασι γνωρίμα, τὴν μαθήσιν ἀπαντῶν αὐτὸς ἠσκησέ· καὶ τέλος ἐπιθεὶς τῇ πραγματείᾳ τὸν κατ' ἀρχαῆς μῦθον καὶ τὰς ἀλληγορίας ἐκποδῶν ποιήσας, ἐξήνυστο τὴν προθεσιν. Euseb. Præp. Evang. L. i. c. 9. p. 32.



truly alarming, I shall be found to differ not only from some few historians, as is the case in common controversy ; but in some degree from all : and this in respect to many of the most essential points, upon which historical precision has been thought to depend. My meaning is, that I must set aside many supposed facts, which have never been controverted : and dispute many events, which have not only been admitted as true ; but have been looked up to as certain æras, from whence other events were to be determined. All our knowledge of Gentile history must either come through the hands of the Grecians ; or of the Romans, who copied from them. I shall therefore give a full account of the Helladian Greeks, as well as of the Iönim, or Ionians, in Asia : also of the Dorians, Leleges, and Pelasgi. What may appear very presumptuous, I shall deduce from their own histories many truths, with which they were totally unacquainted ; and give to them an original, which they certainly did not know. They have bequeathed to us noble materials, of which it is time to make a serious use. It was their misfortune not to know the value of the data, which they transmitted, nor the purport of their own intelligence.

It will be one part of my labour to treat of the Phenicians, whose history has been much mistaken : also of the Scythians, whose original has been hitherto a secret. From such an elucidation many good consequences will, I hope, ensue : as the Phenicians, and Scythians have hitherto afforded the usual place of retreat for ignorance to shelter itself. It will therefore be my endeavour to specify and distinguish the various people under these denominations ; of whom



whom writers have so generally, and indiscriminately spoken. I shall say a great deal about the Ethiopians, as their history has never been compleatly given: also of the Indi, and Indo-Scythæ, who seem to have been little regarded. There will be an account exhibited of the Cimmerian, Hyperborean, and Amazonian nations, as well as of the people of Colchis: in which the religion, rites, and original of those nations will be pointed out. I know of no writer, who has written at large of the Cyclopians. Yet their history is of great antiquity, and abounds with matter of consequence. I shall therefore treat of them very fully, and at the same time of the great works, which they performed; and subjoin an account of the Lestrygons, Lamii, Sirens, as there is a close correspondence between them.

As it will be my business to abridge history of every thing superfluous, and foreign; I shall be obliged to set aside many ancient lawgivers, and princes, who were supposed to have formed republics, and to have founded kingdoms. I cannot acquiesce in the stale legends of Deucalion of Thessaly, of Inachus of Argos, and Ægialeus of Sicyon: nor in the long line of princes, who are derived from them. The supposed heroes of the first ages in every country are equally fabulous. No such conquests were ever atchieved, as are ascribed to Osiris, Dionusus, and Sesostris. The histories of Hercules, and Perseus, are equally void of truth. I am convinced, and hope I shall satisfactorily prove, that Cadmus never brought letters to Greece: and that no such person existed

as the Grecians have described. What I have said about Sesostris and Osiris, will be repeated about Ninus, and Semiramis, two personages, as ideal as the former. There never were such expeditions undertaken, nor conquests made, as are attributed to these princes: nor were any such empires constituted, as are supposed to have been established by them. I make as little account of the histories of Saturn, Janus, Pelops, Atlas, Dardanus, Minos of Crete, and Zoroaster of Bactria. Yet something mysterious, and of moment, is concealed under these various characters: and the investigation of this latent truth will be the principal part of my inquiry. In respect to Greece, I can afford credence to very few events, which were antecedent to the Olympiads. I cannot give the least assent to the story of Phryxus, and the golden fleece. It seems to me plain beyond doubt, that there were no such persons as the Grecian Argonauts: and that the expedition of Jason to Colchis was a fable.

After having cleared my way, I shall proceed to the sources, from whence the Grecians drew. I shall give an account of the Titans, and Titanic war, with the history of the Cuthites and ancient Babylonians. This will be accompanied with the Gentile history of the Deluge, the migration of mankind from Shinar, and the dispersion from Babel. The whole will be crowned with an account of ancient Egypt; wherein many circumstances of high consequence in chronology will be stated. In the execution of the whole there will be brought many surprizing proofs in confirmation of the Mosaic account: and it will be found  
from



from repeated evidence, that every thing, which the divine historian has transmitted, is most assuredly true. And though the nations, who preserved memorials of the Deluge, have not perhaps stated accurately the time of that event; yet it will be found the grand epocha, to which they referred; the highest point, to which they could ascend. This was esteemed the renewal of the world; the new birth of mankind; and the ultimate of Gentile history. Some traces may perhaps be discernible in their rites and mysteries of the antediluvian system: but those very few, and hardly perceptible. It has been thought, that the Chaldaic, and Egyptian accounts exceed not only the times of the Deluge, but the æra of the world: and Scaliger has accordingly carried the chronology of the latter beyond the term of his artificial \* period. But upon enquiry we shall find the chronology of this people very different from the representations, which have been given. This will be shewn by a plain and precise account, exhibited by the Egyptians themselves: yet overlooked and contradicted by the persons, through whose hands we receive it. Something of the same nature will be attempted in respect to Berofus; as well as to Abydenus, Polyhistor, and Apollodorus, who borrowed from him. Their histories contained matter of great moment: and will afford some wonderful discoveries. From their evidence, and from that, which has preceded, we shall find, that the Deluge was the grand epocha of every ancient kingdom. It is to be observed, that when colonies made anywhere a set-

\* He makes it exceed the æra of the Mosaic creation 1336 years. See Marsham's Canon Chron. P. 1.]



element, they ingrafted their antecedent history upon the subsequent events of the place. And as in those days they could carry up the genealogy of their princes to the very source of all ; it will be found, under whatever title he may come, that the first king in every country was Noah. For as he was mentioned first in the genealogy of their princes, he was in aftertimes looked upon as a real monarch ; and represented as a great traveller, a mighty conqueror, and sovereign of the whole earth. This circumstance will appear even in the annals of the Egyptians : and though their chronology has been supposed to have reached beyond that of any nation, yet it coincides very happily with the accounts given by Moses.

In the prosecution of my system I shall not amuse the Reader with doubtful and solitary extracts ; but collect all, that can be obtained upon the subject, and shew the universal scope of writers. I shall endeavour particularly to compare sacred history with profane, and prove the general assent of mankind to the wonderful events recorded. My purpose is not to lay science in ruins ; but instead of desolating to build up, and to rectify what time has impaired : to divest mythology of every foreign and unmeaning ornament ; and to display the truth in its native simplicity : to shew, that all the rites and mysteries of the Gentiles were only so many memorials of their principal ancestors ; and of the great occurrences, to which they had been witnesses. Among these memorials the chief were the ruin of mankind by a flood ; and the renewal of the world in one family. They had symbolical representations, by

which these occurrences were commemorated: and the ancient hymns in their temples were to the same purpose. They all related to the history of the first ages; and to the same events, which are recorded by Moses.

Before I can arrive at this essential part of my enquiries, I must give an account of the rites and customs of ancient Hellas; and of those people, which I term Amonians. This I must do in order to shew, from whence they came: and from what quarter their evidence is derived. A great deal will be said of their religion and rites: also of their towers, temples, and Puratheia, where their worship was performed. The mistakes likewise of the Greeks in respect to ancient terms, which they strangely perverted, will be exhibited in many instances: and much true history will be ascertained from a detection of this peculiar misapplication. It is a circumstance of great consequence, to which little attention has been paid. Great light however will accrue from examining this abuse, and observing the particular mode of error: and the only way of obtaining an insight must be by an etymological process, and by recurring to the primitive language of the people, concerning whom we are treating. As the Amonians betook themselves to regions widely separated; we shall find in every place, where they settled, the same worship and ceremonies, and the same history of their ancestors. There will also appear a great similitude in the names of their cities and temples: so that we may be assured, that the whole was the operation of one and the same people. The learned Bochart saw this; and taking for granted, that the people were



Phenicians, he attempted to interpret these names by the Hebrew language ; of which he supposed the Phenician to have been a dialect. His design was certainly very ingenious ; and carried on with a wonderful display of learning. He failed however : and of the nature of his failure I shall be obliged to take notice. It appears to me, as far as my reading can afford me light, that most ancient names, not only of places, but of persons, have a manifest analogy. There is likewise a great correspondence to be observed in terms of science ; and in the titles, which were of old bestowed upon magistrates and rulers. The same observation may be extended even to plants, and minerals, as well as to animals ; especially to those, which were esteemed at all sacred. Their names seem to be composed of the same, or similar, elements ; and bear a manifest relation to the religion in use among the Amonians, and to the Deity, which they adored. This Deity was the Sun : and most of the ancient names will be found to be an assemblage of titles, bestowed upon that luminary. Hence there will appear a manifest correspondence between them : which circumstance is quite foreign to the system of Bochart. His etymologies are destitute of this collateral evidence : and have not the least analogy to support them.

In consequence of this I have ventured to give a list of some Amonian terms, which occur in the mythology of Greece ; and in the histories of other nations. Most ancient names seem to have been composed out of these elements : and into the same principles they may be again re-



solved by an easy, and fair evolution. I subjoin to these a short interpretation: and at the same time produce different examples of names, and titles, which are thus compounded. From hence the Reader will see plainly my method of analysis; and the basis of my etymological enquiries.

As my researches are upon subjects very remote, and the histories, to which I appeal, various; and as the truth is in great measure to be obtained by deduction: I have been obliged to bring my authorities immediately under the eye of the Reader. He may from thence be a witness of the propriety of my appeal; and see that my inferences are true. This however will render my quotations very numerous, and may afford some matter of discouragement, as they are principally from the Greek authors. I have however in most places of consequence endeavoured to remedy this inconvenience, either by exhibiting previously the substance of what is quoted; or giving a subsequent translation. Better days may perhaps come; when the Greek language will be in greater repute, and its beauties more admired. As I am principally indebted to the Grecians for intelligence, I have in some respects adhered to their orthography, and have rendered ancient terms, as they were expressed by them. Indeed I do not see, why we should not render all names of Grecian original, as they were exhibited by that people, instead of taking our mode of pronunciation from the Romans. I scarce know any thing, which has been of greater detriment to ancient history, than the capriciousness of writers in never expressing foreign terms, as they were rendered  
by

by the natives. I shall be found however to have not acted up uniformly to my principles; as I have only in some instances copied the Grecian orthography. I have ventured to abide by it merely in some particular terms, where I judged, that etymology would be concerned. For I was afraid, however just this method might appear, and warrantable, that it would seem too novel to be universally put in practice.

My purpose has been throughout to give a new turn to ancient history; and to place it upon a surer foundation. The mythology of Greece is a vast assemblage of obscure traditions, which have been transmitted from the earliest times. They were described in hieroglyphics, and have been veiled in allegory: and the same history is often renewed under a different system, and arrangement. A great part of this intelligence has been derived to us from the Poets; by which means it has been rendered still more extravagant, and strange. We find the whole, like a grotesque picture, blazoned high, and glaring with colours, and filled with groups of fantastic imagery, such as we see upon an Indian screen: where the eye is painfully amused; but whence little can be obtained, which is satisfactory, and of service. We must however make this distinction, that in the allegorical representations of Greece there was always a covert meaning, though it may have escaped our discernment. In short, we must look upon ancient mythology as being yet in a chaotic state: where the mind of man has been wearied with roaming over the crude confistence without ever finding out one spot, where it could repose in safety.

Hence



Hence has arisen the demand,  $\pi\epsilon\varsigma\omega$ , which has been repeated for ages. It is my hope, and my presumption, that such a place of appulse may be found : where we may take our stand ; and from whence we may have a full view of the mighty expanse before us : from whence also we may descry the original design, and order, of all those objects, which by length of time, and their own remoteness, have been rendered so confused and uncertain.



# PLATES. VOL. FIRST.

With the Pages, which they are to face.

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**T**HREE representations of *Mount Argæus*, called now *Mount Argau*, near Tyana and Cæsarea Taurica: by which it appears to have been an hollow and inflamed mountain. Taken from coins of Patinus, Seguinus, and others.

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167	6	prefix the numerals 51 to <i>αλλα</i> .
190	2	for <i>favou</i> <i>read</i> favour.
202	24	for <i>αγναιον</i> <i>read</i> <i>ἀγναιον</i> .
207		note 58, before L. 3 insert Nonnus.
225	23	before is insert it.
237	1	for <i>εχ</i> <i>read</i> <i>εχ</i> .
239		note 14, for <i>μασοειδης</i> <i>read</i> <i>μασοειδης</i> .
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252	18	for persons <i>read</i> places.
257	17	for Ditharambus <i>read</i> Dithyrambus.
262	26	for these kind <i>read</i> this kind.
270		note 22, for <i>εσεβεν</i> <i>read</i> <i>εσεβον</i> .
271	2	for efforts <i>read</i> effort.
279		note 49, for 407 <i>read</i> 487.
282		note 60, for Nat. Deor. <i>read</i> Divinatio.
292	4	for satiety of happiness <i>read</i> satiety of bliss.
321	10	for <i>φap'</i> <i>read</i> <i>παρ'</i> .
330	14	for Amphilocus <i>read</i> Amphilocheus.
350	15	for Træzen <i>read</i> Træzen.
363	16	for Chrusus <i>read</i> Chusus.
365	5	for Chrusitis <i>read</i> Chrusitis.
405	22	for Hetrurian deep <i>read</i> Hetrurian main.
429	23	for seam-an <i>read</i> seaman.
480	5	for Ludim <i>read</i> Lubim.
494	12	for <i>Κυκλο†</i> <i>read</i> <i>Κυκλω†</i> .
497	19	for Erix <i>read</i> Eryx.

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# R A D I C A L S.

Πειθός δ' ἐστὶ κελευθός, ἀληθείη γὰρ ὀπηδεῖ.

PARMENIDES.

**T**H E materials, of which I purpose to make use in the following enquiries, are comparatively few, and will be contained within a small compass. They are such, as are to be found in the composition of most names, which occur in antient mythology: whether they relate to Deities then revered; or to the places, where their worship was introduced. But they appear no where so plainly, as in the names of those places, which were situated in Babylonia and Egypt. From these parts they were, in process of time, transferred to countries far remote; beyond the Ganges eastward, and to the utmost bounds of the Mediterranean west; wherever the sons of Ham under their various denominations either settled or traded. For I have mentioned that this people were great adventurers; and began an extensive commerce in very early times. They got footing in many parts; where they founded cities,

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which were famous in their day. They likewise erected towers and temples : and upon headlands and promontories they raised pillars for sea-marks to direct them in their perilous expeditions. All these were denominated from circumstances, that had some reference to the religion, which this people professed ; and to the ancestors, whence they sprung. The Deity, which they originally worshiped, was the Sun. But they soon conferred his titles upon some of their ancestors : whence arose a mixed worship. They particularly deified the great Patriarch, who was the head of their line ; and worshiped him as the fountain of light : making the Sun only an emblem of his influence and power. They called him Bal, and Baal : and there were others of their ancestry joined with him, whom they stiled the Baal-im. Chus was one of these : and this idolatry began among his sons. In respect then to the names, which this people, in process of time, conferred either upon the Deities they worshiped, or upon the cities, which they founded ; we shall find them to be generally made up of some original terms for a basis, such as Ham, Cham, and Chus : or else of the titles, with which those personages were, in process of time, honoured. These were Thoth, Men or Menes, Ab, El, Aur, Ait, Ees or Ish, On, Bel, Cohen, Keren, Ad, Adon, Ob, Oph, Apha, Uch, Melech, Anac, Sar, Sama, Samaïm. We must likewise take notice of those common names, by which places are distinguished, such as Kir, Caer, Kiriath, Carta, Air, Col, Cala, Beth, Ai, Ain, Caph, and Cephas. Lastly are to be inserted the particles Al and Pi ; which were in use among the ancient Egyptians.

Of these terms I shall first treat ; which I look upon as so many elements, whence most names in ancient mythology have been compounded ; and into which they may be easily resolved : and the history, with which they are attended, will, at all times, plainly point out, and warrant the etymology.

H A M or C H A M.

**T**H E first of the terms here specified is Ham ; at different times, and in different places, expressed Cham, Chom, <sup>1</sup> Chamus. Many places were from him denominated Cham Ar, Cham Ur, Chomana, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, *Αμων* and *Αμμων*. He is to be found under this name among many nations in the east ; which was by the Greeks expressed Amanus, and <sup>2</sup> Omanus. Ham, and Cham are words, which imply heat, and the consequences of heat ; and from them many words in other languages, such as <sup>3</sup> *Καυμα*, Caminus, Camera, were derived. Ham, as a Deity, was esteemed the <sup>4</sup> Sun : and his priests were stiled Chamin, Chaminim, and Chamerim. His name is often found com-

<sup>1</sup> Called also Chumus. Lilius Gyraldus speaks of the Phenician God Chumus. Syntag. 1. p. 7.

<sup>2</sup> Of Amanus, and Omanus, see Strabo. L. 11. p. 779. and L. 15. p. 1066. He calls the temple *Ἱερον Ομανυ*.

<sup>3</sup> Et Solem et calorem *חממה* Chammha vocant (Syri.) Selden de Diis Syris. Syntag. 2. c. 8. p. 247.

<sup>4</sup> The Sun in the Persic language, Hama. Gale's Court of the Gentiles. V. 1. c. 11. p. 72.



pounded with other terms, as in Cham El, Cham Ees, Cam Ait : and was in this manner conferred both on persons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camifium, <sup>5</sup> Camirus, Chemmis; with numberless other words, are derived. Chamma was the title of the hereditary <sup>6</sup> priests of Diana : and the Puratheia, where the rites of fire were carried on, were called Chamina, and Chaminim, whence came the Caminus of the Latines. They were sacred hearths, on which was preserved a perpetual fire in honour of Cham. The idols of the Sun were called by the same <sup>7</sup> name : for it is said of the good king Josiah, that *they brake down the altars of Baalim in his presence ; and the Chaminim (or images of Cham) that were on high above them, he cut down.* They were also stiled Chamerim, as we learn from the prophet <sup>8</sup> Zephaniah. Ham was esteemed the Zeus of Greece, and Jupiter of Latium. <sup>9</sup> Ἀμμης, ὁ Ζεὺς, Ἀριστοτελεῖ. <sup>10</sup> Ἀμμην γὰρ Αἰγυπτιοὶ καλεῶσι τὸν Δία.

Plutarch

<sup>5</sup> Camifene, Chamath, Chamane, Chioma, Chom, Cuma, Camæ, Camelis, Cambalidus, Comopolis, Comara, &c. All these are either names of places, where the Amonians settled ; or are terms, which have a reference to their religion and worship.

<sup>6</sup> Plutarch. Amatorius. Vol. 2. p. 768.

<sup>7</sup> 2 Chron. c. 34. v. 4. Ὁρον εἰωθασι Καμιν προσαγορευειν. Plutarch. Isis et Osiris. Vol. 2. p. 374.

<sup>8</sup> *I will cut off the remnant of Baal from this place, and the name of the Chamerim with the priests.* Zephaniah. c. 1. v. 4. From hence we may in some degree infer, who are meant by the Baalim.

<sup>9</sup> Hesychius.

<sup>10</sup> Herodotus. L. 2. c. 42.

Ham

Plutarch says, that of all the Egyptian names, which seemed to have any correspondence with the Zeus of Greece, Amoun or Ammon was the most peculiar, and adequate. He speaks of many people, who were of this opinion:

<sup>11</sup> Ἐτι δὲ τῶν πολλῶν νομιζόντων ἰδίον παρ' Αἰγυπτίοις ὄνομα τὸ Δίος εἶναι τὸν Ἀμῶν, ὃ παραγόντες ἡμεῖς Ἀμμῶνα λεγόμεν.

From Egypt his name and worship were brought into Greece; as indeed were the names of almost all the Deities there worshiped. <sup>12</sup> Σχεδὸν δὲ καὶ πάντα τὰ ὀνόματα τῶν Θεῶν ἐξ Αἰγυπτῶ εληλύθε εἰς τὴν Ἑλλάδα. *Almost all the names of the Gods in Greece were adventitious, having been brought thither from Egypt.*

## C H U S.

Chus was rendered by the Greeks Χυσος, Chufus; but more commonly Χρυσος: and the places denominated from him were changed to Χρῦση, Chruse; and to Chrusopolis. His

Ham sub Jovis nomine in Africâ diu cultus. Bochart. Geog. Sac. L. 1. c. 1. p. 5.

Ἀμμῶνα Λιβύης τὸν Δία προσαγορεύουσι, καὶ ἔτι τιμῶσι· καὶ γὰρ καὶ Φαίης ἐν τοῖς Λακεδαιμονικοῖς ἐπιβαλλὼν φησι,

Ζεὺ Λιβύης Ἀμμῶν, κερατηφορε, κέκλυθι Μαντι.

Pindar. Pyth. Ode 4. v. 28. Schol.

<sup>11</sup> Plutarch: Isis et Osiris. Vol. 2. p. 354. Zeus was certainly, as these writers say, a title given to Ham: yet it will be found originally to have belonged to his father; for titles were not uniformly appropriated.

<sup>12</sup> Herodotus. L. 2. c. 49. Speaking afterwards of the people at Dodona, he says, Χρόνῳ πολλῷ διεξελθόντος, ἐπύθοντο ἐκ τῆς Αἰγυπτῶ ἀπικόμενά τὰ ὀνόματα τὰ τῶν θεῶν τῶν ἄλλων, Διονύσῃ δὲ ὕστερον πολλὰ ἐπύθοντο. c. 52. *It was a long time before they had names for any of the Gods; and very late before they were acquainted with Dionysus; which Deity, as well as all the others, they received from Egypt.* See also l. 2. c. 59.

name:



name was often compounded <sup>13</sup> Chus-Or, rendered by the Greeks *Χερωρ*, Chrusor, and Chrusaor; which among the Poets became a favourite epithet, continually bestowed upon Apollo. Hence there were temples dedicated to him, called Chrusatoria. Chus, in the Babylonish dialect, seems to have been called Cuth; and many places, where his posterity settled, were stiled <sup>14</sup> Cutha, Cuthaia, Cutaia, Ceuta, Cotha, and compounded <sup>15</sup> Cothon. He was sometimes expressed Casus, Cessus, Cafus; and was still farther diversified.

Chus was the father of all those nations, stiled <sup>16</sup> Ethiopians, who were more truly called Cuthites and Cuscans. They were more in number, and far more widely extended, than has been imagined. The history of this family will be the principal part of my inquiry.

### C A N A A N.

Canaan seems, by the Egyptians and Syrians, to have been pronounced Cnaan: which was by the Greeks rendered Cnas, and Cna. Thus we are told by Stephanus Byzantinus, that the antient name of Phenicia was Cna. *Χνα, ἕως*

<sup>13</sup> Sanchoniathon apud Eusebium prodit *Ægyptiorum Κρηρ* esse Phœnicum *Αγαθοδαιμονα*, vel secundum Mochum, *Χερωρα*. See notes to Iamblichus by Gale. P. 301.

<sup>14</sup> Chusistan, to the east of the Tigris, was the land of Chus: it was likewise called Cutha, and Cissia, by different writers.

A river and region stiled Cutha, mentioned by Josephus, Ant. Jud. L. 9. c. 14. u. 3. the same which by others has been called Cushman, and Chusistan.

<sup>15</sup> The harbour at Carthage was named Cothon. Strabo. L. 17. p. 1189. Also an Island in that harbour. Diodorus Sic. L. 3. p. 168.

<sup>16</sup> *Χουσαν* μεν ουδεν εβλαψεν ο κρονος. *Αιθιοπες* γαρ, *ων ηρξεν*, *ετι και νυν υπο εαυτων τε και των εν τη Ασια παντων*, *ΧΟΥΣΑΙΟΙ* καλουνται. Josephus. Ant. Jud. L. 1. c. 6. §. 2.

ἡ Φοινίκη ἐκαλεῖτο. το ἐθνικον Χναιος. The same is said by Philo Biblius from Sanchoniathon. <sup>17</sup> Χνα τὸ πρῶτον μετονομασθεντος Φοινικος. And in another place he says, that Ifiris, the same as Ofiris, was the brother to Cna. <sup>18</sup> Ἰσιρις—ἀδελφος Χνα : the purport of which is conformable to the account in the scriptures, that the Egyptians were of a collateral line with the people of Canaan ; or that the father of the Mizräim and the Canaanites were brothers.

M I Z R A I M.

This person is looked upon as the father of the Egyptians ; on which account one might expect to meet with many memorials concerning him : but his history is so veiled under allegory and titles, that no great light can be obtained. It is thought by many learned men, that the term, Mizräim, is properly a plural ; and that a people are by it signified rather than a person. This people were the Egyptians : and the head of their family is imagined to have been in the singular Misor, or Metzor. It is certain that Egypt by Stephanus Byzantinus is amongst other names stiled Μυαβα, which undoubtedly is a mistake for Μυσαβα, the land of Musar or Myfar. It is by <sup>19</sup> Eusebius and Suidas called Mestraia, by

<sup>17</sup> Euseb. Præp. Evang. L. i. c. 10. p. 39.

<sup>18</sup> Sanchoniathon apud eundem. Ibid.

See Michaelis Geographia Hebræor. Extera. P. 2.

<sup>19</sup> Ὁ πρῶτος οἰκησας τὴν Μεστραιαν χώραν, ἦτοι Αἰγυπτον, Μεστραιμ, ἐβασίλευσεν ἐν αὐτῇ τῇ Μεστραιᾷ. Euseb. Chron. P. 17.

Μεστραιμ of the LXX.

Josephus calls the country of Egypt Mestra. Τὴν γὰρ Αἰγυπτον Μεστρην, καὶ Μεστραιμς τὸς Αἰγυπτίμς ἀπάντας, οἱ ταυτὴν οἰκοντες, καλεῖται. Ant. Jud. L. i. c. 6. §. 2.

which



which is meant the land of Metzor, a different rendering of Myfor. Sanchoniathon alludes to this person under the name of <sup>20</sup> Μίσωρ, Misor; and joins him with Sydic: both which he makes the sons of the Shepherds Amunus, and Magus. Amunus, I make no doubt, is Amun, or Ham, the real father of Misor, from whom the Mizräim are supposed to be descended. By Magus probably is meant Chus, the father of those worshipers of fire, the Magi: the father also of the genuine Scythæ, who were stiled Magog. The Canaanites likewise were his offspring: and among these none were more distinguished, than those of Said, or Sidon; which I imagine is alluded to under the name of Sydic. It must be confessed, that the author derives it from Sydic, justice: and to say the truth, he has, out of ancient terms, mixed so many feigned personages with those that are real, that it is not possible to arrive at the truth.

### N I M R O D.

It is said of this person by Moses, that he was the son of Cush. <sup>21</sup> *And Cush begat Nimrod: he began to be a mighty one in the earth: he was a mighty hunter before the Lord: wherefore it is said, even as Nimrod, the mighty hunter before the Lord. And the beginning of this kingdom was Babel.*

<sup>20</sup> Apud Euseb. Præp. Evan. L. 1. c. 10. p. 36.

Hierapolis of Syria was called Magog, or rather the city of Magog. It was also called Bambyce. Coele (Syria) habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Plin. Hist. Nat. L. 5. §. 19. p. 266.

<sup>21</sup> Genesis. c. 10. v. 8, 9. Hence called Νεβρωθ ὁ κυνιγος, καὶ ἰγας, Αἰθίοψ:

Chronicon Paschale. P. 28.

His history is plainly alluded to under the character of Alorus, the first king of <sup>22</sup> Chaldea ; but more frequently under the title of Orion. This personage is represented by Homer as of a gigantic make ; and as being continually in pursuit of wild <sup>23</sup> beasts. The Cuthite Colonies, which went westward, carried with them memorials of this their ancestor ; and named many places from him : and in all such places there will be found some peculiar circumstances, which will point out the great Hunter, alluded to in their name. The Grecians generally stiled him <sup>24</sup> Νεβρωδ, Nebrod : hence places called by his name are expressed Nebrod, Nebrodes, Nebriffa. In Sicily was a mountain Nebrodes, called by Strabo in the plural <sup>25</sup> τα Νεβρωδη ορη. It was a famous place for hunting ; and for that reason had been dedicated to Nimrod. The poet Gratius takes notice of its being stocked with wild beasts :

<sup>26</sup> Cantatus Graiis Acragas, victæque fragosum  
Nebrodem liquere feræ.

And Solinus speaks to the same purpose : <sup>27</sup> Nebrodem damæ

<sup>22</sup> Πρωτον γενεσθαι Βασιλεα Αλωρον εν Βαβυλωνι Χαλδαιον. Euseb. Chron. p. 5. ex Apollodoro. The same from Abydenus. Euseb. Chron. P. 6.

Εν τοις αστροις τε θρανθ εταξαν (τον Νεβρωδ), και καλουν Ωριωνα. Cedrenus. P. 14.

Εγεννηθη δε και αλλος εκ της φυλης τε Σημ (Χαμ), Χους ονοματι, ο Αιθιοψ, οστις εγεννησε τον Νεβρωδ, Γιγαντα, τον την Βαβυλωνιαν κτισαντα, ον λεγουσιν οι Περσαι αποθεωθεντα, και γενομενον εν τοις αστροις τε θρανθ, οντινα καλουν Ωριωνα. Chronicon Paschale. P. 36.

<sup>23</sup> Homer. Odyss. L. Δ. v. 571.

<sup>24</sup> Chronicon. Pasch. P. 36.

<sup>25</sup> Strabo. L. 6. p. 421.

<sup>26</sup> Gratii Cyneget. V. 527.

<sup>27</sup> Solinus de Situ Orbis: c. 11.



et hinnuli pervagantur. At the foot of the mountain were the warm baths of Himera.

The term Νεβρος, Nebros, which was substituted by the Greeks for Nimrod, signifying a fawn, gave occasion to many allusions about a fawn, and fawn-skin, in the Dionusiaca, and other mysteries. There was a town Nebrissa, near the mouth of the Bætis in Spain, called by Pliny Veneria ;  
<sup>28</sup> Inter æstuaria Bætis oppidum Nebrissa, cognomine Veneria. This, I should think, was a mistake for Venaria ; for there were places of that name. Here were preserved the same rites and memorials, as are mentioned above ; wherein was no allusion to Venus, but to Nimrod and Bacchus. The island, and its rites, are mentioned by Silius Italicus.

<sup>29</sup> Ac Nebrissa Dionusæis conscia thyrsis,

Quam Satyri coluere leves, redimitaque sacrâ  
 Nebride.

The Priests at the Bacchanalia, as well as the Votaries, were habited in this manner.

<sup>30</sup> Inter matres impia Mænas

Comes Ogygio venit Iaccho,

Nebride sacrâ præcinctâ latus.

Statius describes them in the same habit.

<sup>31</sup> Hic chelyn, hic flavam maculoso Nebrida tergo,

Hic thyrsos, hic plectra ferit.

The

<sup>28</sup> Plin. Nat. Hist. L. 3. c. 11.

<sup>29</sup> Silius Italicus. L. 3. v. 393.

<sup>30</sup> Seneca. Œdipus. Act 2. v. 436.

<sup>31</sup> Sylvæ. L. 1. carm. 2. v. 226.

Dionysius of the Indian Camaritæ :

Ζωματα, και Νεβριδας επι τῆθεος βαλοντες,

Ευοι Βακχε λεγοντες. V. 703.

The history of Nimrod was in great measure lost in the superior reverence shewn to Chus, or Bacchus: yet there is reason to think, that divine honours were of old paid to him. The Family of the Nebridæ at <sup>32</sup> Athens, and another of the same name at Cos, were, as we may infer from their history, the posterity of people, who had been priests to Nimrod. He seems to have been worshiped in Sicily under the names of Elorus, Pelorus, and Orion. He was likewise stiled <sup>33</sup> Belus: but as this was merely a title, and conferred upon other persons, it renders his history very difficult to be distinguished.

### TITLES of the DEITY.

Theuth, Thoth, Taut, Taautes, are the same title diversified; and belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. <sup>34</sup> *Ὁν Αἰγυπτιοὶ μὲν ἐκαλεσαν Θωυθ, Ἀλεξανδρεῖς δὲ Θωθ, Ἑρμῆν δὲ Ἕλληνες μετεφράσαν.* From Theuth the Greeks formed ΘΕΟΣ; which, with that nation, was the most general name of the Deity. Plato in his treatise, named Philebus, mentions him by the

At the rites of Osiris, *Καὶ γὰρ νεβριδάς περικαθαπτονται (οἱ Αἰγυπτιοὶ) καὶ θυρσὺς φορεῖσι κτλ.* Plutarch. Isis et Osir. P. 364.

<sup>32</sup> Arnobius. L. 5. p. 185. edit. 1661. Ceres festā, oras ut venit Atticas—Nebridarum familiam pelliculā cohonestavit hinnulæ.

<sup>33</sup> Nimrod built Babylon; which is said to have been the work of Belus. *Εὐλῶν—αἰρηται δ' ὑπὸ Βηλ.* Etymologicum Magnum.

Arcem (Babylonis) Rex antiquissimus condidit Belus. Ammian. Marcellinus. L. 23.

Here was a temple, stiled the temple of Belus.

<sup>34</sup> Eusebius. Præp. Evang. L. 1. c. 9. p. 32. L. 1. c. 10. p. 36. p. 40.



name of <sup>35</sup> Θεῦθ. He was looked upon as a great benefactor, and the first cultivator of the Vine.

<sup>36</sup> Πρῶτος Θεῦθ εἰδαν δρεπανην ἐπὶ βοτρυν ἀγειρειν.

He was also supposed to have found out letters: which invention is likewise attributed to Hermes. <sup>37</sup> Ἀπο Μισώρ Ταχυτος, ὅς ἐυρε την των πρῶτων σοιχειων γραφην. — Ἕλλη-  
νες δὲ Ἑρμην ἐκαλεσαν. Suidas calls him Theus; and says, that he was the same as Arez, stiled by the Arabians Theus Arez, and so worshiped at Petra. Θεῦσαρης, τῆς ἐστὶ Θεός Ἀρης, ἐν Πέτρᾳ τῆς Ἀραβίας. Instead of a statue there was λίθος μέλας, τετραγωνος, ἀτυπωτος, a black, square pillar of stone, without any figure, or representation. It was the same Deity, which the Germans and Celtæ worshiped under the name of Theut-Ait, or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

<sup>38</sup> Et quibus immitis placatur sanguine diro:  
Theutates.

## A B.

Ab signifies a father, similar to אב of the Hebrews. It is often found in composition, as in Ab-El, Ab-On, Ab-Or.

<sup>35</sup> See also the Phædrus of Plato: Ηκιστα τοιουν περι Ναυκρατιν της Αιγυπτου κτλ.

<sup>36</sup> Anthologia. L. 1. 91. L. 1. 29.

<sup>37</sup> Eusebius. Præp. Evang. L. 1. c. 10. p. 36. from Sanchoniathon.

<sup>38</sup> Lucan. L. 1. v. 444.

A U R, O U R, O R.

Aur, sometimes expressed Or, Ur, and Our, signifies both light and fire. Hence came the Orus of the Egyptians, a title given to the Sun. <sup>39</sup> Quod solem vertimus, id in Hebræo est אור, Ur; quod lucem, et ignem, etiam et Solem denotat. It is often compounded with the term above, and rendered Abor, Aborus, Aborras: and it is otherwise diversified. This title was often given to Chus by his descendants; whom they stiled Chuforus. From Aur, taken as an element, came Uro, Ardeo; as a Deity, oro, hora, ὥρα, Ἱερον, Ἱερευσ. Zeus was stiled Cham-Ur, rendered Κωμυρος by the Greeks; and under this title was worshiped at Halicarnassus. He is so called by Lycophron. <sup>40</sup> Ημος καταιθων θυσθλα Κωμυρω Λεων. Upon which the Scholiast observes; (Κωμυρος) ὁ Ζεὺς ἐν Ἀλικαρνασῶ τιμάται.

E L.

El, Al, Ηλ, sometimes expressed Eli, was the name of the true God; but by the Zabians was transferred to the Sun: whence the Greeks borrowed their Ἥλιος, and Ἡελιος. El, and Elion, were titles, by which the people of Canaan dis-

<sup>39</sup> Selden de Diis-Syris: Prolegomena. c. 3.

<sup>40</sup> Lycophron. V. 459. Scholia ibidem.

It is also compounded with Cham, as in Orchamus, a common Babylonish appellation.

Rexit Achæmenias urbes pater Orchamus;isque

Septimus a prisca numeratur origine Beli.

Ovid. Metamorph. L. 4. v. 212:

tinguished:



tinguished their chief Deity. <sup>41</sup> Γίνεται τις Ελιουν, καλεµενος ὑψιστος. This they sometimes still farther compounded, and made Abelion: hence inscriptions are to be found <sup>42</sup> D E O A B E L L I O N I. El according to Damascius was a title given to Cronus. <sup>43</sup> Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. *The Phenicians and Syrians name Cronus Eel, and Beel, and Bolathes.* The Canaanitish term Elion is a compound of Eli On, both titles of the Sun: hence the former is often joined with Aur, and Orus. <sup>44</sup> Elorus, and Alorus, were names both of persons and places. It is sometimes combined with Cham: whence we have Camillus, and Camulus: under which name the Deity of the Gentile world was in many places worshiped. Camulus and Camillus were in a manner antiquated among the Romans; but their worship was kept up in other countries. We find in Gruter an inscription <sup>45</sup> D E O C A M U L O: and another, C A M U L O. S A N C T O. F O R T I S S I M O. They were both the same Deity, a little diversified; who was worshiped by the Hetrurians, and esteemed the same as Hermes. <sup>46</sup> Tusci Camillum appellant Mercurium. And not only

<sup>41</sup> Eusebii Præp. Evang. L. 1. c. 10. p. 36.

<sup>42</sup> Gruter. V. 1. 37. n. 4, 5, 6.

<sup>43</sup> Damascius apud Photium. C. 242:

<sup>44</sup> Αλωρος, Alorus, the first king who reigned. Syncellus. P. 18.

Ἑλῖα, Halia, was a festival at Rhodes in honour of the Sun, to whom that Island was sacred. Ῥοδῖοι τὰ Ἑλῖα τιμωσιν. Athenæus. L. 13. p. 561. The first inhabitants were stiled Heliadæ. Diodorus Sic. L. 5. p. 327. And they called the chief temple of the Deity Ἑλῖον, Halion. Eustath. ad Hom. Odyss. 2. They came after a deluge, led by Ochimus, Macar, and others.

<sup>45</sup> Gruter. Inscript. xl. 9. and lvi. 11.

<sup>46</sup> Macrobian Saturn. L. 3. c. 8.

the Deity, but the minister and attendant had the same name: for the priests of old were almost universally denominated from the God, whom they served, or from his temple. The name appears to have been once very general.

<sup>47</sup> *Rerum omnium sacrarum administri Camilli dicebantur.* But Plutarch seems to confine the term to one particular office and person. <sup>48</sup> Τον ὑπηρετῶντα τῷ Ἰερωτῇ Διὸς ἀμφιθαλὴ παιδὰ λεγεσθαι Καμιλλον, ὡς καὶ τὸν Ἑρμῆν· ἔτι καὶ ἐνίοι τῶν Ἑλλήνων Καμιλλον ἀπὸ τῆς διακονίας προσηγόρευον. He supposes the name to have been given to Hermes on account of the service, and duty enjoined him. But there is nothing of this nature to be inferred from the terms. The Hermes of Egypt had nothing similar to his correspondent in Greece. Camillus was the name of the chief God, Cham-El, the same as Elion, ὁ ὑψιστος. He was sometimes expressed Casmillus; but still referred to Hermes. <sup>49</sup> Κασμιλλος ὁ Ἑρμῆς ἐστίν, ὡς ἰσορεῖ Διονυσιοδωρος. The Deity El was particularly invoked by the eastern nations, when they made an attack in battle: at such time they used to cry out, El-El, and Al-Al. This Mahomet could not well bring his proselytes to leave off: and therefore changed it to Allah; which the Turks at this day make use of, when they shout in joining battle. It was however an idolatrous invocation, originally

<sup>47</sup> Pomponius Lætus.

Camilla was in like manner attendant on the Gods.

Cælitum Camilla expectata advenis. Ennius in Medo, ex Varrone de Ling. Lat. P. 71. Edit. Dordrecht. 1619.

<sup>48</sup> Juba apud Plutarchum in Numa. Vol. 1. p. 64.

<sup>49</sup> Scholia in Apollon. Rhodium. L. 1. v. 917. So Camœna was rendered Casmoœna.



## R A D I C A L S.

made to the God of war ; and not unknown to the Greeks. Plutarch speaks of it as no uncommon exclamation ; but makes the Deity feminine.

<sup>49</sup> Κλυθ' ΑΛΑΛΑ, πολεμῶ θυγατερ.

Hence we have in Hesychius the following interpretations ; αλαλαζει, επινικιος ηχει. Αλαλαγμος, επινικιος υμνος. Ελελευ, επιφωνημα πολεμικον. It is probably the same as *Ἥη* in Isaiah, <sup>50</sup> *How art thou fallen, Halal, thou son of Sebor.*

## O N and E O N.

On, Eon, or Aon, was another title of the Sun among the Amonians : and so we find it explained by Cyril upon Hosea : Ων δε εστιν ο ἥλιος : and speaking of the Egyptians in the same comment, he says, Ων δε εστι παρ' αυτοις ο ἥλιος. The Seventy likewise, where the word occurs in Scripture, interpret it the Sun ; and call the city of On, Heliopolis. <sup>51</sup> Και εδωκεν αυτω την Ασeneθ θυγατερα Πετεφρη ἱερεως Ἡλιοπολεως. Theophilus, from Manetho, speaks of it in the same manner : <sup>52</sup> Ων, ἥτις εστιν Ἡλιοπολις. And the Coptic Pentateuch renders the city On by the city of the Sun. Hence it was, that Ham, who was worshiped as the Sun,

<sup>49</sup> De Amore Fraternali. P. 483.

<sup>50</sup> Isaiah. C. 14. v. 12.

<sup>51</sup> Genesis. C. 41. v. 45. and Exodus. C. 1. v. 11.

<sup>52</sup> Theophilus ad Autolyicum. L. 3. p. 392. Jablonsky. L. 2. c. 1. p. 138.

got the name of Amon, and Ammon ; and was stiled Baal-Hamon. It is said of Solomon, that he *had a vineyard at*<sup>53</sup> *Baal-Hamon* ; a name probably given to the place by his Egyptian wife, the daughter of Pharaoh. The term El was combined in the same manner ; and many places sacred to the Sun were stiled El-on, as well as El-our. It was sometimes rendered Eleon ; from whence came ἥλιος, and ἥλιον. The Syrians, Cretans, and Canaanites went farther, and made a combination of the terms Ab-El-Eon, Pater Summus Sol, or Pater Deus Sol ; hence they formed Abelion, and Abelion before mentioned. Hesychius interprets Αβελιον, Ἑλιον Αβελιον, Ἑλιακον.

Vossius thinks, and with good reason, that the Apollo of Greece, and Rome, was the same as the Abelion of the East.<sup>54</sup> Fortasse Apollo ex Cretico Αβελιος nam veteres Romani pro Apollo dixere Apello : ut pro homo, hemo ; pro bonus, benus ; ac familia. The Sun was also worshiped under the

<sup>53</sup> Canticles. c. 8. v. 11.

Mention is made of Amon, Jeremiah. c. 46. v. 25. Nahum. c. 3. v. 8.

It was sometimes compounded ; and the Deity worshiped under the titles of Or-On : and there were temples of this denomination in Canaan.

Solomon fortified Beth-Oron the upper, and Beth-Oron the nether. 2 Chron. c. 8. v. 5.

As Ham was stiled Hamon, so was his son Chus, or Cuth, named Cuthon and Cothon ; as we may judge from places, which were denominated undoubtedly from him. At Adrumetum was an island at the entrance of the harbour so called : Hirtius. Afric. P. 798. Another at Carthage, probably so named from a tower or temple. Ὑποκείται δὲ τῇ ἀκροπόλει οἱ τε λιμενες, καὶ ὁ ΚΩΘΩΝ.

Strabo. L. 17. p. 1189.

<sup>54</sup> Voss. de Idol. Vol. 1. l. 2. c. 17. p. 391.



title Abaddon ; which, as we are informed by the Evangelist, was the same as Apollo ; or, as he terms him, Απολλων :  
 55 Ονομα αυτω Έβραϊσι Αβαδδων, και εν τη Έλληνικη Απολλων.

## A I T.

Another title of Ham or the Sun was Ait, and Aith : a term, of which little notice has been taken ; yet of great consequence in respect to etymology. It occurs continually in Egyptian names of places, as well as in the composition of those, which belong to Deities, and men. It relates to fire, light, and heat ; and to the consequences of heat. We may in some degree learn its various, and opposite significations when compounded, from antient words in the Greek language, which were derived from it. Several of these are enumerated in Hesychius. Αιθαι, μελαιναι. Αιθειν, καιειν. Αιθαλοεν (a compound of Aith EI), κεκαυμενον. Αιθινος, καπνος. Αιθον, λαμπρον. Αιθωνα (of the same etymology, from Aith-On) μελανα, πυρωδη. 56 Αιθος, καυμα. The Egyptians, when they consecrated any thing to their Deity, or made it a symbol of any supposed attribute, called it by the name of that attribute, or 57 emanation : and as there was scarce any

55 Apocalyps. c. 9. v. 11.

56 The Sun's disk stiled Αιθοψ :

Ιππευων ελικηδον ολον πολον ΑΙΘΟΠΙ ΔΙΣΚΩ. Nonnus. L. 40. v. 371.  
 Αιθιοπαιδα Διονυσον. Ανακρεων. αλλοι τον οινον. αλλοι την Αρτεμιν. Hesychius. Altered to Αιθοπα παιδα by Albertus.

57 The Egyptian Theology abounded with personages formed from these emanations, who according to Psellus were called Eons, Ζωες, Αζωες. See Iamblichus, and Psellus, and Damascius.

thing, but what was held sacred by them, and in this manner appropriated; it necessarily happened, that several objects had often the same reference, and were denominated alike. For not only men took to themselves the sacred titles; but birds, beasts, fishes, reptiles, together with trees, plants, stones, drugs, and minerals, were supposed to be under some particular influence; and from thence received their names. And if they were not quite alike, they were however made up of elements very similar. Ham, as the Sun, was stiled <sup>58</sup> Ait; and Egypt, the land of Ham, had in consequence of it the name of Ait, rendered by the Greeks *Αετία: Εκληθην (ἡ Αἰγυπτος) καὶ Αερία, καὶ Ποταμία, καὶ Αἰθιοπία, καὶ* <sup>59</sup> *ΑΕΤΙΑ*. One of the most antient names of the Nile was Ait, or *Αετος*. It was also a name given to the Eagle, as the bird particularly sacred to the Sun: and Homer alludes to the original meaning of the word, when he terms the Eagle <sup>60</sup> *Αἰετος αἰθων*. Among the parts of the human body it was appropriated to the <sup>61</sup> heart: for the heart in the body may be esteemed what the Sun is in his system, the source of heat and life, affording the same animating principle. This word having these two senses was the reason why the Egyptians made a heart over a vase of burning incense an emblem of their country. <sup>62</sup> *Αἰγυπτον δὲ γραφόντες θυμιατηριον καιομε-*

<sup>58</sup> Stephanus Byzant.

<sup>59</sup> Scholia on Dionysius. V. 239. What it alluded to, may be seen from other authors.

<sup>60</sup> Homer. Iliad. O. V. 690. *Ὁ ενθερμος, καὶ πυρωδης*. Hesychius.

<sup>61</sup> *Ἡ καρδία*. Etymolog. Magnum ex Orione, in Athribis.

They express it after the manner of the Ionians, who always deviated from the original term. The Dorians would have called it with more propriety Ath.

<sup>62</sup> Horus Apollo. L. 1. c. 22. p. 38.



νον ζωγραφοσι, και επανω ΚΑΡΔΙΑΝ. This term occurs continually in composition. Athyr, one of the Egyptian months, was formed of Ath-Ur. It was also one of the names of that place, where the shepherds resided in Egypt; and to which the Israelites succeeded. It stood at the upper point of Delta, and was particularly sacred to  $\Upsilon\text{R}$  Ur, or Orus: and thence called Athur-ai, or the place of Athur. At the departure of the shepherds it was ruined by King Amosis.

<sup>63</sup> Κατεσκαψε δε την Αθυριαν Αμωσις.

As Egypt was named Aith, and Ait; so other countries, in which colonies from thence settled, were stiled Ethia and Athia. The sons of Chus founded a colony in Colchis; and we find a king of that country named Ait; or, as the Greeks expressed it, Αιητης: and the land was also distinguished by that characteristic. Hence Arete in the Orphic Argonautics, speaking of Medea's returning to Colchis, expresses this place by the terms  $\eta\theta\epsilon\alpha$  Κολχων:

<sup>64</sup> Οιχεδω πατρος τε δομον, και ες  $\eta\theta\epsilon\alpha$  Κολχων.

It is sometimes compounded Ath-El, and Ath-Ain; from whence the Greeks formed <sup>65</sup> Αθηλα, and Αθηνα, titles, by which they distinguished the Goddesses of wisdom. It was

<sup>63</sup> Clemens Alexandrinus from Ptolemy Mendesium. Strom. L. 1. p. 378.

It was called also Abur, or Abaris, as well as Athur. In after times it was rebuilt; and by Herodotus it is stiled Cercasora. By Athuria is to be understood both the city, and the district; which was part of the great Nome of Heliopolis.

<sup>64</sup> Orphic. Argonaut. V. 1323.

<sup>65</sup> Athenagoræ Legatio. P. 293.

Proserpine (Κορα) was also called Athela. Ibid.

looked upon as a term of high honour, and endearment. Venus in Apollonius calls Juno, and Minerva, by way of respect, *Ηθειαί* :

<sup>66</sup> *Ηθειαί, τις δευρο νοός, χρειω τε, κομιζει;*  
Menelaus says to his brother Agamemnon, <sup>67</sup> *Τιφθ' ἔτως, Ηθειε, κορυσσεαι;* And <sup>68</sup> *Τιπτε μοι, Ηθειη κεφαλη, δευρ' ελληλθας,* are the words of Achilles to the shade of his lost Patroclus. *Ηθειος* in the original acceptation, as a title, signified Solaris, Divinus, Splendidus : but in a secondary sense it denoted any thing holy, good, and praise-worthy. <sup>69</sup> *Αλλα μιν Ηθειον καλεω και νοσφιν εοντα,* says Eumæus of his long absent, and much honoured master. *I will call him good, and noble, whether he be dead or alive.* From this antient term were derived the *ηθος* and *ηθικα* of the Greeks.

I have mentioned, that it is often found compounded, as in Athyr : and that it was a name conferred on places, where the Amonians settled. Some of this family came in early times to Rhodes, and Lemnos : of which migrations I shall hereafter treat. Hence one of the most antient names of <sup>70</sup> Rhodes was Aithraia, or the Island of Athyr ; so called from the worship of the Sun : and Lemnos was denominated Aithalia, for the same reason from Aith-El. It was particularly devoted to the God of fire ; and is hence styled Vulcania by the Poet :

<sup>66</sup> Apollonius Rhodius. L. 3. v. 52.

<sup>67</sup> Homer. Iliad. K. v. 37.

<sup>68</sup> Homer. Iliad. Ψ. v. 94.

<sup>69</sup> Homer. Odyss. Ε. v. 147.

Ath-El among many nations a title of great honour.

<sup>70</sup> Plin. Nat. Hist. L. 5. c. 31.



<sup>71</sup> Summis Vulcania surgit  
Lemnos aquis.

Ethiopia itself was named both <sup>72</sup> Aitheria, and Aeria, from Aur, and Athyr: and Lesbos, which had received a colony of Cuthites, was reciprocally stiled <sup>73</sup> Æthiope. The people of Canaan and Syria paid a great reverence to the memory of Ham: hence we read of many places in those parts named Hamath, Amathus, Amathusia. One of the sons of Canaan seems to have been thus called: for it is said, that Canaan was the father of the <sup>74</sup> Hamathite. A city of this name stood to the east of mount Libanus; whose natives were the Hamathites alluded to here. There was another Hamath in Cyprus, by the Greeks expressed *Αμαθες*, of the same original as the former. We read of Eth-Baal, a king of <sup>75</sup> Sidon, who was the father of Jezebel; and of <sup>76</sup> Athaliah, who was her daughter. For Ath was an oriental term, which came from Babylonia and Chaldea to Egypt; and from thence to Syria and Canaan. Ovid, though his whole poem be a fable, yet copies the modes of those countries, of which he treats. On this account, speaking of an Ethiopian, he introduces him by the name of Eth-Amon, but softened by him to Ethemon.

<sup>71</sup> Valerius Flaccus. L. 2. v. 78. The chief city was Hephæstia.

<sup>72</sup> *Univerſa vero gens (Æthiopum) Ætheria appellata eſt.* Plin. L. 6. c. 30.

<sup>73</sup> Plin. L. 5. c. 31.

<sup>74</sup> Genesis. c. 10. v. 18. c. 11. v. 2.

<sup>75</sup> 1 Kings. c. 16. v. 31.

<sup>76</sup> 2 Kings. c. 11. v. 1.

<sup>77</sup> Instabant parte finistrâ

Chaonius Molpeus, dextrâ Nabathæus Ethemon.

Ath was sometimes joined to the ancient title Herm; which the Grecians with a termination made *Ἑρμης*. From Ath-Herm, came *Θερμαι*, *Θερμος*, *Θερμαινω*. These terms were sometimes reversed, and rendered Herm-athena.

## A D

Ad is a title, which occurs very often in composition, as in Ad-Or, Ad-On; from whence was formed Adorus, Adon, and Adonis. It is sometimes found compounded with itself: and was thus made use of for a supreme title, with which both Deities and kings were honoured. We read of Hadad king of <sup>78</sup> Edom: and there was another of the same name at Damascus, whose son and successor was stiled <sup>79</sup> Benhadad. According to Nicolaus Damascenus, the kings of Syria for nine generations had the name of <sup>80</sup> Adad. There was a prince Hadadezer, son of Rehob king of <sup>81</sup> Zobah: and Hadoram, son of the king of <sup>82</sup> Hamath. The God Rimmon was stiled Adad: and mention is made by the Prophet of the

<sup>77</sup> Ovid Metamorph. L. 5. v. 162.

So in Virgil. Comites Sarpedonis ambo,

Et clarus Ethemon Lyciâ comitantur ab altâ.

Or, Clarus et Ethemon. Æneis. L. 10. v. 126.

<sup>78</sup> 1 Kings. c. 11. v. 14. Adad the fourth king of Edom. Gen. c. 36. v. 35.

<sup>79</sup> 1 Kings. c. 20. v. 1.

<sup>80</sup> Nicolaus Damasc. apud Josephum Antiq. L. 7. c. 5.

<sup>81</sup> 2 Samuel. c. 8. v. 3.

<sup>82</sup> 1 Chron. c. 18. v. 10.

mourning.



mourning of Adad Rimmon in the valley of <sup>83</sup> Megiddo. The feminine of it was Ada : of which title mention is made by Plutarch in speaking of a <sup>84</sup> queen of Caria. It was a sacred title, and appropriated by the Babylonians to their chief <sup>85</sup> Goddes. Among all the eastern nations Ad was a peculiar title, and was originally conferred upon the Sun : and if we may credit Macrobius, it signified *One*, and was so interpreted by the Assyrians : <sup>86</sup> Deo, quem summum maximumque venerantur, Adad nomen dederunt. Ejus nominis interpretatio significat unus. Hunc ergo ut potissimum adorant Deum.—Simulacrum Adad infigne cernitur radiis inclinatis. I suspect, that Macrobius in his representation has mistaken the cardinal number for the ordinal ; and that what he renders *one*, should be *first* or *chief*. We find that it was a sacred title ; and when single, it was conferred upon a Babylonish Deity : but when repeated, it must denote greater excellence : for the Amonians generally formed their superlative by doubling the positive : thus Rab was great ; Rabrab signified very great. It is indeed plain from the account, that it must have been a superlative ; for he says it was designed to represent what was esteemed summum maximumque, the most eminent and great. I should therefore think, that Adad in its primitive sense

<sup>83</sup> Zechariah. c. 12. v. 11.

There was a town of this name in Israel. Some suppose that the Prophet alluded to the death of Josiah, who was slain at Megiddo.

<sup>84</sup> Plutarch. Apothegmata. P. 180. One of the wives of Esau was of Canaan, and named Adah, the daughter of Elon the Hittite. Gen. c. 36. v. 2.

<sup>85</sup> Ἀδα, ἡδονή και ὑπο Βαβυλωνίων ἡ Ἡρα. Hesychius.

<sup>86</sup> Macrobi Saturnalia. L. 1. c. 23.

signified *πρῶτος*, and *πρωτευων*: and in a secondary meaning it denoted a chief, or prince. We may by these means rectify a mistake in Philo, who makes Sanchoniathon say, that Adodus of Phenicia was king of the country. He renders the name, Adodus: but we know for certain that it was expressed Adad, or Adadus, in Edom, Syria, and Canaan. He moreover makes him βασιλεὺς Θεων, King of the Gods: but it is plain, that the word Adad is a compound: and as the two terms, of which it is made up, are precisely the same, there should be a reciprocal resemblance in the translation. If Ad be a chief, or king; Adad should be superlatively so, and signify a king of kings. I should therefore suspect, that in the original of Sanchoniathon, not βασιλεὺς Θεων, but βασιλεὺς βασιλεων was the true reading. In short Ad, and Ada, signified *first*, *πρῶτος*; and in a more lax sense, a prince or ruler: Adad therefore, which is a reiteration of this title, means *πρῶτος τῶν πρωτων*, or *πρωτευοντων*; and answers to the most High, or most Eminent.

Ham was often stiled Ad-Ham, or Adam contracted; which has been the cause of much mistake. There were many places <sup>87</sup> named Adam, Adama, Adamah, Adamas, Adamana; which had no reference to the protoplast, but were by the Amonians denominated from the head of their family.

<sup>87</sup> Adamantis fluv. Gangeticus.

Adam was sometimes found reversed, as in Amad, a Canaanitish town in the tribe of Ashur. Joshua. c. 19. v. 26. There was a town Hamad as well as Hamon in Galilee: also Amida in Mesopotamia.



## E E S and I S.

Ees, rendered As and Is, like *שם* of the Hebrews, related to light and fire; and was one of the titles of the Sun. It is sometimes compounded Ad-Ees, and Ad-Is; whence came the Hades of the Greeks, and Atis and Attis of the Asiatics; which were names of the same Deity, the Sun. Many places were hence denominated: particularly a city in Africa, mentioned by <sup>88</sup> Polybius. There was a river <sup>89</sup> Adefa, which passed by the city Choma in Asia minor. It was moreover the name of one of the chief, and most ancient cities in Syria, said to have been built by Nimrod. It was undoubtedly the work of some of his brotherhood, the sons of Chus, who introduced there the rites of fire, and the worship of the Sun; whence it was stiled Adefa, rendered by the Greeks Edeffa. One of the names of fire, among those in the East, who worship it, is <sup>90</sup> Atesh at this day. The term *As*, like Adad before mentioned, is sometimes compounded with itself, and rendered

<sup>88</sup> Polybius. L. i. p. 31.

Atis in Phrygia, and Lydia, was represented with a crown of rays, and a tiara spangled with stars, *την κατασκευτον τοις αστροις τιαναν*. Julian. Orat. 5. p. 179.

<sup>89</sup> Podalia, Choma, præfluente Adefa. Plin. L. 5. c. 17.

It was compounded also Az-On. Hence *Aζωνες* in Sicily near Selinus. Diodori Excerpta. L. 22.

<sup>90</sup> Herbert's Travels. P. 316. He renders the word Attash.

Hyde of the various names of fire among the Persians; Va, Adur, Azur, Adish, Atesh, Hyr. c. 29. p. 358. Atesh Pereft is a Priest of fire. Ibid. c. 29. p. 366.

Afas, and Azaz ; by the Greeks expressed  $\text{Αζαζος}$  and  $^{\text{91}}\text{Αζιζος}$ . In the very place spoken of above, the Deity was worshiped under the name of Azizus. The Emperor Julian acquaints us in his hymn to the  $^{\text{92}}$  Sun, that the people of Edeffa possessed a region, which from time immemorial had been sacred to that luminary : that there were two subordinate Deities, Monimus and Azizus, who were esteemed coadjutors, and assessors to the chief God. He supposes them to have been the same as Mars and Mercury : but herein this zealous emperor failed ; and did not understand the theology, which he was recommending. Monimus and Azizus were both names of the same God, the Deity of Edeffa, and  $^{\text{93}}$  Syria. The former is undoubtedly a translation of Adad, which signifies  $\muονας$ , or  $^{\text{94}}$  unitas : though, as I have before shewn, more properly primus. Azizus is a reduplication of a like term, being compounded with itself ; and was of the same purport as Ades, or Ad Ees, from whence the place was named. It was a title not unknown in Greece ; for Ceres was of old called Azazia ; by the Ionians Azefia. Hesychius observes,  $\text{Αζησια, ἡ Δημητηρ}$ . Proserpine also had this name. In the same author we learn that  $\alphaζα$ , aza, signified  $\alphaσβολος$ , or sun-burnt : which shews plainly to what the

$^{\text{91}}$  Aziz, lightning ; any thing superlatively bright, analogous to Adad and Rabrab. Hazazon Tamor, mentioned 2 Chron. c. 20. v. 2.

$^{\text{92}}$  Orat. 4. p. 150.

$^{\text{93}}$  Azaz, and Afisus, are the same as Afis and Isis made feminine in Egypt ; who was supposed to be the sister of Osiris the Sun.

$^{\text{94}}$   $\text{Την ΜΟΝΑΔΑ τας ανδρας ονομαζειν Απολλωνα}$ . Plutarch. Isis & Osiris. P. 354.



primitive word <sup>95</sup> related. This word is often found combined with Or ; as in Aforus, and Eforus, under which titles the Deity was worshiped in <sup>96</sup> Syria, <sup>97</sup> Sicily, and Carthage : of the last city he was supposed to have been the founder. It is often compounded with El, and Il ; and many places were from thence denominated Alefia, Elyfa, Eleufa, Halefus, Elyfus, Eleufis, by apocope Las, Lafa, Læfa, Lafaia ; also Liffa, Liffus, Liffia. Sometimes we meet with these terms reversed ; and instead of El Ees they are rendered Ees El : hence we have places named Azilis, Azila, Afyla, contracted Zelis, Zela, Zeleia, Zelitis ; also Sele, Sela, Sala, Salis, Sillas, Silis, Soli. All these places were founded or denominated by people of the Amonian worship : and we may always upon inquiry perceive something very peculiar in their history, and situation. They were particularly devoted to the worship of the Sun ; and they were generally situated near hot springs, or else upon foul and fetid lakes, and pools of bitumen. It is also not uncommon to find near them mines of salt and nitre ; and caverns sending forth pestilential ex-

<sup>95</sup> Hence came affo, affare, of the Romans.

Jezebel, whose father was Ethbaal, king of Sidon, and whose daughter was Athaliah, seems to have been named from Aza-bel ; for all the Sidonian names are compounds of sacred terms.

<sup>96</sup> Places, which have this term in their composition, are to be found also in Canaan, and Africa. See Relandi Palæstina. Vol. 2. p. 597. Joseph. Ant. L. 8. c. 2. Hazor, the chief city of Jabin, who is stiled king of Canaan, stood near Lacus Samochonites. Azorus near Heraclea in Thessaly, at the bottom of Mount OËta. Hazor is mentioned as a kingdom, and seemingly near Edom, and Kedar. Jeremiah. c. 49. v. 39. 33.

<sup>97</sup> Hazor in Sicily stood near Enna, and was by the Greeks rendered Αορωγο, and Αορωγον. Azor and Azur was a common name for places, where Purathcia were constructed. See Hyde. Relig. Pers. c. 3. p. 100.

halations.

halations. The Elyfian plain near the Catacombs in Egypt stood upon the foul Charonian canal : which was so noisome, that every fetid ditch and cavern was from it called Charonian. Asia Proper comprehended little more than Phrygia, and a part of Lydia ; and was bounded by the river Halys. It was of a most inflammable soil ; and there were many fiery eruptions about Caroura, and in Hyrcania, which latter was stiled by the Greeks *κεκαυμένη*. Hence doubtless the region had the name of <sup>98</sup> Asia, or the land of fire. One of its most ancient cities, and most revered, was Hierapolis, famous for its hot <sup>99</sup> fountains. Here was also a sacred cavern, stiled by <sup>100</sup> Strabo Plutonium, and Charonium ; which sent up pestilential effluvia. Photius in the life of Isidorus acquaints us, that it was the temple of Apollo at Hierapolis, within whose precincts these deadly vapours arose. <sup>1</sup> *Ἐν Ἱεραπολὶ τῆς Φρυγίας Ἱερόν ἦν Ἀπολλωνος, ὑπὸ δὲ τὸν ναὸν καταβασίον ὑπέκειτο, θανασίμους ἀναπνοῶς παρεχόμενον.* He speaks of this cavity as being immediately under the edifice. Four caverns of this sort, and stiled Charonian, are mentioned by <sup>2</sup> Strabo in this part of the world. Pliny speaking of

<sup>98</sup> The country about the Cæyster was particularly named Asia.

*Ἀσίῃ ἐν λειμῶνι Καῦτριν ἀμφὶ ρεεθρα.* Homer. Iliad. B. v. 461.

Of these parts see Strabo. L. 13. p. 932.

<sup>99</sup> *Ἱεραπολὶς.—θερμῶν ὕδατων πολλῶν πληθεύσα, ἀπὸ τῆς Ἱερά πολλὰ ἐχέει.*  
Stephanus Byzant.

<sup>100</sup> *Ἱεραπολὶς, ὅπου τὰ θερμὰ ὕδατα, καὶ τὸ Πλῆτωνιον, ἀμφὶ παραδοξολογίαν τινα ἐχόντα.* Strabo. L. 13. p. 933.

<sup>1</sup> Damascius apud Photium in Vitâ Isidor. c. 242.

<sup>2</sup> At Hierapolis, Acharaca, Maglesia, and Myus. Strabo. L. 12. p. 868.  
*Ἀχαράκα, ἐν ᾗ τὸ Πλῆτωνιον, ἔχον καὶ ἀλσὸς πολυτελες, καὶ νεῶν Πλῆτων-*  
266



of some Charonian hollows in Italy, says that the exhalations were insupportable. <sup>3</sup> Spiracula vocant, alii *Charoneas* scrobes, mortiferum spiritum exhalantes. It may appear wonderful; but the Amonians were determined in the situation both of their cities and temples by these strange phenomena. They esteemed no places so sacred, as those, where there were fiery eruptions; uncommon steams, and sulphureous exhalations. In Armenia near <sup>4</sup> Comana, and Camisena, was the temple of <sup>5</sup> Anait, or fountain of the Sun. It was a Persian and Babylonish Deity, as well as an Armenian, which was honoured with Puratheia, where the rites of fire were particularly kept up. The city itself was named Zela: and close behind it was a large nitrous lake. In short, from the Amonian terms, Al-As, came the Grecian ἄλος, ἄλας, ἄλς; as from the same terms reversed (As-El) were formed the La-

νος τε και Ἡρας και το ΧΑΡΩΝΙΟΝ αντρον ὑπερκειμενον τῷ αλσος, θαυμαστον τῇ φύσει. Strabo. L. 14. p. 960.

<sup>3</sup> Plin. H. N. L. 2. c. 93. Spiritus lethales alibi, aut scrobibus emissi, aut ipso loci situ mortiferi: alibi volucris tantum, ut Soracte vicino urbi tractu: alibi præter hominem cæteris animantibus: nonnunquam et homini; ut in Sinuessano agro, et Puteolano. Spiracula vocant, alii Charoneas scrobes, mortiferum spiritum exhalantes. Strabo of the same: Θυμβρία, παρ' ἣν Αορνον εἰσι σπηλαιον ἱερον, ΧΑΡΩΝΙΟΝ λεγομενον, ολεθριος εχον αποφορας. L. 14. p. 943.

<sup>4</sup> Ἀπαντα μὲν ἐν ταῖς τῶν Περσῶν ἱερά και Μήδοι και Ἀρμενιοι τετιμηκασιν τα δὲ τῆς Ἀναϊτιδος διαφεροντως Ἀρμενιοι. Strabo. L. 11. p. 805.

<sup>5</sup> Anait signifies a fountain of fire; under which name a female Deity was worshiped. Wherever a temple is mentioned dedicated to her worship, there will be generally found some hot streams either of water or bitumen: or else salt, and nitrous pools. This is observable at Arbela. Περὶ Ἀρβήλα δὲ εἰσι και Δημητριάς πόλεις, εἰθ' ἡ τῆς ναφθα πηγή, και τα πυρρα, και το τῆς Ἀναίας (or Ἀναϊτιδος) ἱερον. Strabo. L. 16. p. 1072.

Of Anait see Strabo. L. 11. p. 779. L. 12. p. 838. L. 15. p. 1066.

tine

tine Sal, Sol, and Salum. Wherever the Amonians found places with these natural or præternatural properties, they held them sacred, and founded their temples near them. <sup>6</sup> Selenousia in Ionia was upon a salt lake, sacred to Artemis. In Epirus was a city called Alefa, Eliffa, and Lefa: and hard by were the Alefian plains: similar to the Elyfian in Egypt: in these was produced a great quantity of fossil <sup>7</sup> salt. There was an Alefia in Arcadia, and a mountain Alefium: with a temple upon it. Here an ancient personage, Æputus, was said to have been suffocated with salt water: in which history there is an allusion to the etymology of the name. It is true that Pausanias supposes it to have been called Alefia from Rhea having wandered thither; <sup>8</sup> *δια την αλην, ως φασι, καλουμενον την Ρεας*: but it was not *αλη*, but *αλας*, and *αλος*, sal; and the Deity, to whom that body was sacred, from whence the place was named. And this is certain from another tradition, which there prevailed: for it is said that in ancient times there was an eruption of sea water in the temple: <sup>9</sup> *Θαλασσης δε αναφαινεσθαι κυμα εν τω Ιερω*: *ταυτω λογος εστιν αρχαιος*. Nor was this appellation confined to one particular sort of fountain, or water: but all waters, that had any uncommon property, were in like manner sacred: to Elees, or Eesel. It was an ancient title of Mithras and Ofi-

<sup>6</sup> Strabo. L. 14. p. 951.

<sup>7</sup> *Εστι και Αλησιον πεδιον της Ηπειρου, ινα πηγυνται αλας*. Stephanus Byzantinus.

<sup>8</sup> Pausanias. L. 8. p. 618.

<sup>9</sup> Athanasius, who was of Egypt, speaks of the veneration paid to fountains and waters. *Αλλοι ποταμους και κρηνας, και παντων μαλιστα Αιγυπτιοι το υδωρ προτετιμηκασι, και θεος αναγορευσι*. Oratio contra Gentes. P. 2. Edit. Commelin.



is in the east, the same as <sup>10</sup> Sol, the Sun. From hence the priests of the Sun were called Soli and Solimi in Cilicia, Selli in Epirus, Salii at Rome, all originally priests of fire. As such they are described by Virgil:

Tum Salii ad cantus incensa altaria circum.

In like manner the Silaceni of the Babylonians were worshippers of the same Deity, and given to the rites of fire, which accompanied the worship of the Sun.

The chief city of Silacena was Sile or Sele, where were eruptions of fire. Sele is the place or city of the Sun. Whenever therefore Sal, or Sel, or the same reversed, occur in the composition of any place's name, we may be pretty certain that the place is remarkable either for its rites or situation, and attended with some of the circumstances <sup>11</sup> above-mentioned. Many instances may be produced of those denominated from the quality of their waters. In the river <sup>12</sup> Silarus of Italy

<sup>10</sup> It was an obsolete term, but to be traced in its derivatives. From Ees-El came Ασυλον, Asylum: from El-Ees, Elis, Elifā, Eleusis, Eleusinia Sacra, Elysiūm, Elysi campi in Egypt and elsewhere.

<sup>11</sup> Of those places called Lasa many instances might be produced. The fountain at Gortyna in Crete was very sacred, and called Lasa, and Lyfa. There was a tradition, that Jupiter when a child was washed in its waters: it was therefore changed to Λουσα. Pausanias says, ὕδωρ ψυχροτατον παρχειται ποταμωι. L. 8. p. 658.

In Judea were some medicinal waters and warm springs of great repute, at a place called of old Lasa. Lasa ipsa est, quæ nunc Callirrhoë dicitur, ubi aquæ calidæ in Mare Mortuum defluunt. Hieron. in Isaiam. c. 17. 19.

Ἡρώδης τοις κατὰ Καλλιρρόην θέρμοις ἐκεχρητο. Josephus de B. J. L. 1. c. 33. Alefa, urbs et fons Siciliæ, Solinus. c. 11. The fountain was of a wonderful nature.

<sup>12</sup> Strabo. L. 5. p. 385.

every thing became petrified. The river <sup>13</sup> Silias in India would suffer nothing to swim. The waters of the <sup>14</sup> Salassi in the Alps were of great use in refining gold. The fountain at <sup>15</sup> Selinus in Sicily was of a bitter saline taste. Of the salt lake near <sup>16</sup> Selinoufia in Ionia I have spoken. The fountain Siloë at Jerufalem was in some degree <sup>17</sup> salt. Ovid mentions Sulmo, where he was born, as noted for its <sup>18</sup> cool waters: for cold streams were equally sacred to the Sun as those, which were of a contrary nature. The fine waters at Ænon, where John baptized, were called <sup>19</sup> Salim. The river Ales near Colophon ran through the grove of Apollo, and was esteemed the coldest stream in Ionia. <sup>20</sup> Ἀλῆς ποταμός ψυχροτάτος τῶν ἐν Ἰωνίᾳ. In the country of the Alazonians was a bitter fountain, which ran into the <sup>21</sup> Hypanis. These terms were sometimes combined with the name of Ham; and expressed Hameles, and Hamelas; contracted to Meles and Melas. A river of this name watered the

<sup>13</sup> Strabo. L. 15. p. 1029.

<sup>14</sup> Strabo. L. 4. p. 314.

<sup>15</sup> Strabo. L. 6. p. 421.

<sup>16</sup> Strabo. L. 14. p. 951. Here was a cavern, which sent forth a most pestilential vapour. Diodorus Sic. L. 4. p. 278.

<sup>17</sup> Voyages de Monconys. Parte 2de. p. 38.

<sup>18</sup> Sulmo mihi patria est, gelidis uberrimus undis.

Ovid. Tristia: L. 5. Eleg. 10. v. 3.

<sup>19</sup> John. c. 3. v. 23. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς Σαλείμ· so denominated by the ancient Canaanites.

<sup>20</sup> Pausanias. L. 7. p. 535. The city Arles in Provence was famed for medicinal waters. The true name was Ar-Ales, the city of Ales: it was also called Ar-El-Ait, or Arelate.

<sup>21</sup> Herodotus. L. 4. c. 52.



region of Pamphylia, and was noted for a most cold and pure<sup>22</sup> water. The Meles near Smyrna was equally admired.

<sup>23</sup> Σμυρναίοις δὲ ποταμός Μελῆς· ὕδωρ ἐστὶ καλλίστον, καὶ σπηλαιὸν ἐπὶ ταῖς πηγαῖς. The Melas in Cappadocia was of a contrary quality. It ran through a hot, inflammable country, and formed many fiery pools. <sup>24</sup> Καὶ ταῦτα δ' ἐστὶ τὰ ἔλη

πανταχὲ πυρίληπτα. In Pontus was Amasus, Amasia, Amasene, where the region abounded with hot waters : <sup>25</sup> Ὑπερκεῖται δὲ τῆς τῶν Ἀμασέων τὰ τε θερμὰ ὕδατα τῶν Φαζημονεϊτῶν, ὑγιεινὰ σφοδρὰ.

It is wonderful, how far the Amonian religion and customs were carried in the first ages. The ancient Germans, and Scandinavians, were led by the same principles ; and founded their temples in situations of the same nature, as those were, which have been above described. Above all others they chose those places, where were any nitrous, or saline waters. <sup>26</sup> Maxime autem lucos (or lacus) sale gignendo fecundos Cœlo propinquare, precesque mortalium nusquam propius audiri firmiter erant persuasi ; prout exemplo Hermundurorum docet testis omni exceptione major<sup>27</sup> Tacitus.

<sup>22</sup> Pausanias. L. 8. p. 659.

<sup>23</sup> Pausanias. L. 7. p. 535.

<sup>24</sup> Strabo. L. 12. p. 812.

<sup>25</sup> Strabo. L. 12. p. 839.

<sup>26</sup> Gaspar Brechenmaker. § 45. p. 57.

<sup>27</sup> Tacitus. Annal. L. 13. c. 57.

From this ancient term As, or Az, many words in the Greek language were derived : such as αἰζομαι, veneror ; αἰζω, ξηραίνω ; αἰζαλεον, θερμον ; αἰζα, ασβολουσ ; αἰζωπει, αἰ ξηραι εκ της θεωριας. Hesychius.

S A N, S O N, Z A N, Z A A N.

The most common name for the Sun was San, and Son; expressed also Zan, Zon, and Zaan. Zeus of Crete, who was supposed to have been buried in that Island, is said to have had the following inscription on his tomb:

<sup>28</sup> Ὡδε μέγας κεῖται Ζαν, ὃν Δία κικλήσκουσι.

The Ionians expressed it Ζην, and Ζηνα. Hesychius tells us, that the Sun was called Σαως by the Babylonians. It is to be observed that the Grecians in foreign words continually omitted the Nu final, and substituted a Sigma. The true Babylonish name for the Sun was undoubtedly Σαων, oftentimes expressed Σωαν, Soan. It was the same as Zauan of the Sidonians; under which name they worshiped Adonis, or the Sun. Hesychius says, Ζαυανας, θεος τις εν Σιδωνι. Who the Deity was, I think may be plainly seen. It is mentioned by the same writer, that the Indian Hercules, by which is always meant the chief Deity, was stiled Dorfanes: Δορσανης ὁ Ἡρακλης παρ' Ἰνδοις. The name Dorfanes is an abridgment of Ador San, or Ador-Sanes, that is Ador-Sol, *the lord of light*. It was a title conferred upon Ham; and also upon others of his family; whom I have before mentioned to have been collectively called the Baalim. Analogous to this they were likewise called the Zaanim, and Zaananim: and a tem-

<sup>28</sup> Cyril. contra Julianum. L. 10. p. 342. And Iamblich. in vitâ Pythagoræ.

Ζαν Κρονος. Lactantii Div. Institut. L. 1. c. 11. p. 53.

Ζαν, Zeus. Hesychius.



ple was erected to them by the ancient Canaanites, which was from them named <sup>29</sup> Beth-Zaananim. There was also a place called Sanim in the same country, rendered Sonam<sup>30</sup>, Σωναμ, by Eusebius; which was undoubtedly named in honour of the same persons: for their posterity looked up to them, as the Heliadæ, or descendants of the Sun, and denominated them from that luminary. According to Hesychius it was a title, of old not unknown in Greece; where princes and rulers were stiled Zanides, Ζανιδες, Ἡγεμονες. In <sup>31</sup> Diodorus Siculus mention is made of an ancient king of Armenia, called Barsanes; which signifies the offspring of the Sun. We find temples erected to the Deity of the same purport; and stiled in the singular Beth-San: by which is meant the temple of the Sun. Two places occur in Scripture of this name: the one in the tribe of Manasseh; the other in the land of the Philistines. The latter seems to have been a city; and also a temple, where the body of Saul was exposed after his defeat upon mount Gilboa. For it is said, that the Philistines <sup>32</sup> *cut off his head, and stripped off his armour—and they put his armour in the house of Ashtoreth, and they fastened his body to the wall of Bethsan.* They seem to have sometimes used this term with a reduplication: for we read of a city in Canaan called <sup>33</sup> Sanfanah; by which is signified a place sacred to the most illustrious Orb of day.

<sup>29</sup> Joshua. c. 19. v. 33. Judges. c. 4. v. 11. Also Tzaanan. Micah. c. 1. v. 11. Solis Fons.

<sup>30</sup> Relandi Palæstina. V. 2. p. 983.

<sup>31</sup> Diodorus Siculus. L. 2. p. 90.

<sup>32</sup> 1 Samuel. c. 31. v. 9, 10.

<sup>33</sup> Joshua. c. 15. v. 31.

Some ancient statues near mount Cronius in Elis were by the natives called Zanes, as we are told by Pausanias : <sup>34</sup> Καλούνται δὲ ὑπὸ τῶν ἐπιχωρίων Ζάνες. They were supposed to have been the statues of Zeus : but Zan was more properly the Sun ; and they were the statues of persons, who were denominated from him. One of these persons, stiled Zanes, and Zanim, was Chus : whose posterity sent out large colonies to various parts of the earth. Some of them settled upon the coast of Ausonia, called in later times Italy ; where they worshiped their great ancestor under the name of San-Chus. Silius Italicus speaking of the march of some Sabine troops, says,

<sup>35</sup> Pars Sancum voce canebant

Auctorem gentis.

Lactantius takes notice of this Deity. <sup>36</sup> Ægyptii Isidem, Mauri Jubam, Macedones Cabirum—Sabini *Sancum* colunt. He was not unknown at Rome, where they stiled him Zeus Pistius, as we learn from Dionysius of Halicarnassus :

<sup>37</sup> Εἰν Ἱερῷ Διὸς Πιστῆ, ὃν Ῥωμαῖοι Σαγκὸν καλεῖσι. There are

<sup>34</sup> Pausanias. l. 5. p. 430.

*Zana, Zora, Zoara* all names of the same purport, all statues of the Sun, called Zan, Zon, Zoan, Xoan.

<sup>35</sup> Silius Italicus. L. 8. v. 421.

<sup>36</sup> Lactantius, de F. R. l. 1. p. 65.

Fit sacrificium, quod est proficiscendi gratiâ, Herculi, aut *Sanco*, qui idem deus est. Festus.

<sup>37</sup> Dionysius Halicarnass. Antiq. Rom. L. 4. p. 246. St. Austin supposes the name to have been Sanctus. Sabini etiam Regem suum primum Sancum, sive, ut aliqui appellant, Sanctum, retulerunt inter deos. Augustinus de Civitate Dei. L. 18. c. 19. The name was not of Roman original ; but far prior to Rome.



in Gruter inscriptions, wherein he has the title of Semon prefixed, and is also stiled Sanctus.

<sup>38</sup> S A N C T O. S A N C O.  
S E M O N I. D E O. F I D I O.  
S A C R U M.

Semon (Sem-On) signifies Cœlestis Sol.

Some of the ancients thought that the soul of man was a divine emanation; a portion of light from the Sun. Hence probably it was called Zoan from that luminary; for so we find it named in Macrobius. <sup>39</sup> Veteres nullum animal sacrum in finibus suis esse patiebantur; sed abigebant ad fines Deorum, quibus sacrum esset: animas vero sacratorum hominum, quos Græci ΖΩΑΝΑΣ vocant, Diis debitas aestimabant.

D I, D I O, D I S, D U S.

Another common name for the Deity was Dis, Dus, and the like; analagous to Deus, and Theos of other nations. The Sun was called Arez in the east, and compounded Dis-arez, and Dus-arez; which signifies Deus Sol. The name is mentioned by Tertullian <sup>40</sup>. Unicuique etiam

<sup>38</sup> Gruter. Inscript. Vol. 1. p. 96. n. 6.

Semoni Sanco Deo Fidio. n. 5.

Sanco Fidio Semo Patri. n. 7.

Sanco Deo Patr. Reatin. sacrum. n. 8.

From San came the Latine terms, sanus, sano, sanctus, sancire.

Vossius derives San or Zan from שָׁנָה, sævire. De Idol. L. 1. c. 22. p. 168.

<sup>39</sup> Macrobi Saturn. L. 3. c. 8. p. 282.

Hence perhaps came ζῶειν and ζῆν to live: and ζῶον, animal: and hence the title of Apollo Ζηνοδοτήρ.

<sup>40</sup> Tertullian. Apolog. c. 24.

provinciae et civitati suus Deus est, ut Syriae Astarte, Arabiae Dyfares. Hefychius supposes the Deity to have been the same as Dionusus. Δυσσαρην τον Διονυσον Ναβαταιοι (καλεσιν), ὡς Ισιδωρος. There was a high mountain or promontory in <sup>41</sup> Arabia, denominated from this Deity: analogous to which there was one in Thrace, which had its name <sup>42</sup> from Duforus, or the God of light, Orus. I took notice, that Hercules, or the chief Deity among the Indians, was called Dorfanus: he had also the name of Sandis, and Sandes; which signifies Sol Deus. <sup>43</sup> Βηλον μεν τον Δια τυχον, Σανδην τε τον Ἡρακλεα, και Αναϊτιδα την Αφροδιτην, και αλλως αλλως εκαλεν. Agathias of the people in the east. Probably the Deity Bendis, whose rites were so celebrated in Phrygia and Thrace, was a compound of Ben-Dis, the offspring of God. The natives of this country represented Bendis as a female; and supposed her to be the same as <sup>44</sup> Selene, or the moon. The same Deity was often masculine and feminine: what was Dea Luna in one country, was Deus Lunus in another.

<sup>41</sup> Δυσσαρη (lege Δυσσαρης) σκοπελος και κορυφη ὑψηλοτατη Αραβιας· ειρηται δ' απο τῆς Δυσσαρης. Θεος δε ἕτος παρα Αραβι και Δαχαρηνοις τιμωμενος. Stephanus Byz.

Δεσ, Dous, is the same as Deus. Δους-Αρης, Deus Sol.

<sup>42</sup> Δυσωρον καλεομενον ουρος. Herod. L. 5. c. 17.

<sup>43</sup> Agathias. L. 2. p. 62.

<sup>44</sup> Το ονομα τῆτο Θρακον ἡ Βενδης· οὕτω και Θρακος θεολογη μετα των πολλων της Σεληνης ονοματων και την Βενδιν εις την θεον αναπεμφαντος.

Πλευτωνη τε, και Ευφρασυνη, Βενδης τε κραταια.

Ex Proclo. See Poesis Philosophica. Edit. H. Steph. p. 91.



## K Ū R, Κ Υ Ρ Ο Σ, C U R A.

The Sun was likewise named Kur, Cur, Κυρος. <sup>45</sup> Κυρον γαρ καλειν Περσας τον ἥλιον. Many places were sacred to this Deity, and called Cura, Curia, Curopolis, Curene, Curefchata, Curesta, Curestica regio. Many rivers in Persis, Media, Iberia, were denominated in the same manner. The term is sometimes expressed Corus: hence Corusia in Scythia. Of this term I shall say more hereafter.

## C O H E N or C A H E N.

Cohen, which seems among the Egyptians and other Amonians to have been pronounced Cahen, and Chan, signified a Priest; also a Lord or Prince. In early times the office of a Prince and of a Priest were comprehended under one character.

<sup>46</sup> Rex Anius, Rex idem hominum, Phœbique Sacerdos. This continued a great while in some parts of the <sup>47</sup> world; especially in Asia Minor, where even in the time of the Romans the chief priest was the prince of the <sup>48</sup> province. The

<sup>45</sup> Plutarch. in Artaxerxe. P. 1012.

<sup>46</sup> Virgil. Æneis. L. 3. v. 80.

Majorum enim hæc erat consuetudo, ut Rex esset etiam Sacerdos, et Pontifex: unde hodieque Imperatores Pontifices dicamus. Servii Scholia ibidem.

<sup>47</sup> Οἱ δ' ἱερεῖς το παλαιον μεν δυνασται τινες ησαν. Strabo. L. 12. p. 851. It is spoken particularly of some places in Asia Minor.

<sup>48</sup> Pythodorus, the high priest of Zela, and Comana in Armenia was the king of the country. Ην δ' ἱερεὺς κυριος των παντων. Strabo. L. 12. p. 838.

term was sometimes used with a greater latitude; and denoted any thing noble and divine. Hence we find it prefixed to the names both of Deities and men; and of places denominated from them. It is often compounded with Athoth, as Canethoth; and we meet with Can-Ofiris, Can-ophis, Can-ebron, and the like. It was sometimes expressed Kun, and among the Athenians was the title of the ancient priests of Apollo; whose posterity were stiled Κυννιδαι, Cunnidæ, according to Hesychius. Κυννιδαι, γένος εν Αθηνησιν, εξ ου ο Ίερευσ τε Κυννις Απολλωνος. We find from hence, that Apollo was stiled Κυννιος, Cunnius. Κυννιος, Απολλωνος επιθετον. Hence came κυνειν, προσκυνειν, προσκυνησις, well known terms of adoration. It was also expressed Con, as we may infer from the title of the Egyptian Hercules.<sup>49</sup> Τον Ήρακλην φησι κατα την Αιγυπτιων διαλεκτον ΚΩΝΑ λεγεσθαι. It seems also to have been a title of the true God, who by <sup>50</sup> Moses is stiled Konah, קנח.

We find this term oftentimes subjoined. The Chaldeans, who were particularly possessed of the land of Ur, and were worshipers of fire, had the name of Urchani. Strabo limits this title to one branch of the Chaldeans, who were literati, and observers of the heavens; and even of these to one sect only. Εσι δε και των Χαλδαιων των Αστρονομικων γενη πλειω

<sup>49</sup> Etymologicum Magnum.

Κυνιδης Ποσειδων Αθηνησιν ετιματο. Hesychius.

<sup>50</sup> Genesis. c. 14. v. 19. קנח קנח קנח קנח.

Sabacon of Ethiopia was Saba Con, or king of Saba.



καὶ γὰρ <sup>51</sup> Ορχηνοὶ τινες προσαγορεύονται. But <sup>52</sup> Ptolemy speaks of them more truly as a nation ; as does Pliny likewise. He mentions their stopping the course of the Euphrates, and diverting the stream into the channel of the Tigris. <sup>53</sup> Euphratem præcludere Orcheni, &c. nec nisi Pasitigri defertur in mare. There seem to have been particular colleges appropriated to the astronomers and priests in Chaldea, which were called Conah ; as we may infer from <sup>54</sup> Ezra. He applies it to societies of his own priests and people ; but it was a term borrowed from Chaldea.

The title of Urchan among the Gentile nations was appropriated to the God of fire, and his <sup>55</sup> priests ; but was assumed by other persons. Some of the priests, and princes among the Jews after the return from captivity took the name of Hyrcanus. Orchan, and Orchanes among the Persic and Tartar nations is very common at this <sup>56</sup> day ; among whom the word Chan is ever current for a prince or king. Hence we read of Mangu Chan, Cublai Chan,

<sup>51</sup> Strabo. L. 16. p. 1074.

<sup>52</sup> Ptolem. Geogr. Lib. 5. cap. 19. p. 165. He places very truly the Orcheni upon the Sinus Persicus : for they extended so far.

Παρακεῖται τῇ ἐρημῇ Ἀραβίᾳ ἡ Χαλδαία χώρα. Idem. L. 5. c. 20. p. 167.

<sup>53</sup> Plin. H. N. L. 6. c. 27.

<sup>54</sup> Ezra. c. 5. v. 6. c. 4. v. 9—17.

<sup>55</sup> The priests in Egypt, among other titles, were called Sonchin, five Solis Sacerdotes, changed to Σονχῆς in the singular. Pythagoras was instructed by a Sonchin, or priest of the Sun. It is mentioned as a proper name by Clemens Alexandr. Strom. L. 1. p. 356. And it might be so : for priests were denominated from the Deity, whom they served.

<sup>56</sup> See Observations upon the Ancient History of Egypt. P. 164.

Cingis Chan. Among some of these nations it is expressed Kon, Kong, and King. Monsieur de Lisle, speaking of the Chinese, says, <sup>57</sup> Les noms de King Che, ou Kong-Sse, signifient Cour de Prince en Chine. Can, ou Chan en langue Tartare signifie Roi, ou Empereur.

## P E T A H.

Of this Amonian term of honour I have taken notice in a treatise before. I have shewn, that it was to be found in many Egyptian <sup>58</sup> names, such as Petiphra, Petiphera, Petifonius, Petofiris, Petarbemis, Petubastus the Tanite, and Petesuccus builder of the Labyrinth. Petes, called Peteos in Homer, the father of Mnestheus the Athenian, is of the same original: <sup>59</sup> Τον γὰρ Πέτην, τον πατέρα Μενεσθεως, τὸ στρατευσάντος εἰς Τροίαν, φανερώς Αἰγυπτίον ὑπαρξάντα κτλ. All the great officers of the Babylonians and Persians took their names from some sacred title of the Sun. Herodotus mentions <sup>60</sup> Petazithes Magus, and <sup>61</sup> Patiramphes: the latter was charioteer to Xerxes in his expedition to Greece: but he was denominated from another office; for he was

<sup>57</sup> Description de la Ville de Pekin. P. 5. He mentions Chao Kong. P. 3.

<sup>58</sup> See Observations and Inquiries. P. 163.

<sup>59</sup> Diodorus Siculus. L. 1. p. 25.

<sup>60</sup> L. 3. c. 61.

<sup>61</sup> L. 7. c. 40.

Patæcion is mentioned by Plutarch de audiendis Poetis. P. 21.

Patiramphes is for Pata-Ramphan, the priest of the God Ramphan, changed to Ramphas by the Greeks.

Ram-Phan is the great Phan or Phanes, a Deity well known in Egypt.



brother to Smerdis, and a Magus ; which was a priest of the Sun. This term is sometimes subjoined, as in Atropatia, a province in <sup>62</sup> Media ; which was so named, as we learn from Strabo, <sup>63</sup> *απο της Ατροπατης ηγεμονος*. In the accounts of the Amazons likewise this word occurs. They are said to have been called Aorpata, or according to the common reading in Herodotus, Oiorpata ; which writer places them upon the Cimmerian Bosphorus. <sup>64</sup> *Τας δε Αμαζόνας καλεσσι Σκυθαι Οιορπατα· δυναται δε το ενομα τστο κατ' Ἑλλάδα γλωσσαν ανδροκτονοι Οιορ γαρ καλεσσι τον ανδρα, το δε πατα κτεινειν*. This etymology is founded upon a notion that the Amazons were a community of women, who killed every man, with whom they had any commerce, and yet subsisted as a people for ages. I shall hereafter speak of the nations under this title ; for there were more than one : but all of one family ; all colonies from Egypt. The title above was given them from their worship : for Oiorpata, or, as some MSS. have it, Aor-pata, is the same as <sup>65</sup> Petah Or, the priest of Orus ; or in a more lax sense, the votaries of that God. They were *Ανδροκτονοι* ; for they sacrificed all strangers, whom fortune brought upon their coast : so that the whole Euxine sea, upon which they lived, was rendered infamous from their cruelty : but they did not take their name from this circumstance.

<sup>62</sup> Also in Afampatæ, a nation upon the Mæotis. Plin. L. 6. c. 7.

<sup>63</sup> L. 11. p. 794. He speaks of it as a proper name ; but it was certainly a title and term of office.

<sup>64</sup> Herodotus. L. 4. c. 110.

<sup>65</sup> Aor, is 𐤀𐤓 of the Chaldeans.

One of the Egyptian Deities was named Neith, and Neit; and analogous to the above her priests were stiled<sup>66</sup> Pataneit. They were also named Sonchin, which signifies a priest of the Sun: for Son, San, Zan, are of the same signification; and Son-Chin is *Ζανος ἱερευς*. Proclus says, that it was the title of the priests; and particularly of him, who presided in the college of Neith at Saïs.

### B E L. and B A A L.

Bel, Bal, or Baal, is a Babylonish title, appropriated to the Sun; and made use of by the Amonians in other countries; particularly in Syria and Canaan. It signified *Κυριος*, or Lord, and is often found compounded with other terms; as in Bel-Adon, Belorus, Bal-hamon, Belochus, Bel-on; (from which last came Bellona of the Romans) and also Baal-shamaim, the great Lord of the Heavens. This was a title given by the Syrians to the Sun: <sup>67</sup> Τον Ἡλιον Βεελσαμην καλεσιν, ὁ εστὶ παρὰ Φοινίξει Κυριος Ουρανῶν, Ζεὺς δὲ παρὰ Ἑλλήσι. We may from hence decipher the name of the Sun, as mentioned before by Damascius, who stiles that

<sup>66</sup> Proclus in Timæum. L. 1. p. 31.

See Iablonsky. L. 1. c. 3. p. 57.

Clemens Alexand. Strom. L. 1. p. 356.

It is remarkable that the worshippers of Wisnou or Vistnou in India are now called Petacares, and are distinguished by three red lines on their foreheads. The priests of Brama have the same title, Petac Arez, the priests of Arez or the Sun. Lucæ Viécampii Hist. Mission. Evangel. in India, 1747. c. 10. § 3. p. 57.

<sup>67</sup> Eusebius. Præp. Evang. L. 1. c. 10. p. 34.



Deity Bolathes : <sup>68</sup> Φοινικες και Συροι τον Κρονον Ηλ, και Βηλ, και Βολαθην επονομαζουσι. What he terms Bolathes is a compound of Bal-Ath, or Bal-Athis ; the same as Atis, and Atish of Lydia, Persis, and other countries. Philo Biblius interprets it Zeus : Damascius supposed it to mean Cronus ; as did likewise Theophilus : <sup>69</sup> Ενιοι μεν σεβονται τον Κρονον, και τστον αυτον ονομαζουσι Βηλ, και Βαλ, μαλιστα οι οικοντες τα ανατολικά κλιματα. This diversity amounts to little : for I shall hereafter shew, that all the Grecian names of Deities, however appropriated, were originally titles of one God, and related to the Sun.

### K E R E N.

Keren signifies in its original sense *a horn* : but was always esteemed an emblem of power ; and made use of as a title of sovereignty, and puissance. Hence it is common with the sacred writers to say <sup>70</sup> *My horn shalt thou exalt*—<sup>71</sup> *his horn shall be exalted with honour*—<sup>72</sup> *the horn of Moab is cut off* : and the Evangelist <sup>73</sup> speaks of Christ as *a horn of sal-*

<sup>68</sup> Damascius apud Photium. c. 243.

Belus primus Rex Assyriorum, quos constat Saturnum (quem eundem et Solem dicunt) Junonemque coluisse. Servius in Virg. Æneid. L. 1.

<sup>69</sup> Theoph. ad Antolycum. L. 3. p. 399. Μη γνωσκοντες, μητε τις εστιν ο Κρονος, μητε τις εστιν ο Βηλος. Idem.

<sup>70</sup> Psalm 92. v. 10.

<sup>71</sup> Psalm 112. v. 9.

<sup>72</sup> Jeremiah. c. 48. v. 25.

<sup>73</sup> Luke. c. 1. v. 69.

vation to the world. The Greeks often changed the nu final into sigma : hence from keren they formed *κερας, κερατος* : and from thence they deduced the words *κρατος, κρατερος* : also *κοιρανός, κρεων*, and *κραηνον* ; all relating to strength and eminence. Gerenius, Γεγενυιος, applied to Nestor, is an Amonian term, and signifies a princely and venerable person. The Egyptian Crane for its great services was held in high honour, being sacred to the God of light, Abis (𐤀𐤁𐤓𐤀) or, as the Greeks expressed it, Ibis ; from whence the name was given. It was also called Keren and Kerenus ; by the Greeks *Γερανός*, the noble bird, being most honoured of any. It was a title of the Sun himself : for Apollo was named Craneüs, and <sup>74</sup> Carneüs ; which was no other than Cereneüs, the supreme Deity, the Lord of light : and his festival stiled Carnea, *Καρνεα*, was an abbreviation of *Κερενεα*, Cerenea. The priest of Cybele in Phrygia was stiled Carnas ; which was a title of the Deity, whom he served ; and of the same purport as Carneus above.

### O P H.

Oph signifies a serpent, and was pronounced at times and expressed, Ope, <sup>75</sup> Oupis, Opis, Ops ; and by Cicero <sup>76</sup> Upis.

<sup>74</sup> Pausanias. L. 3. p. 239.

Callimachus. Hymn to Apollo. V. 71. He mentions Minerva *Κεραναία*, Craneæ. L. 10. p. 886.

Among the Romans this title in later times was expressed Granus and Granus : hence in Gruter Inscriptions, P. 37. n. 10, 11, 12. APOLLINI GRANNO.

<sup>75</sup> The Dorians expressed it Ουπις. Palæphatus. P. 78.

<sup>76</sup> Cicero de Nat. Deor. L. 3. 23.



It was an emblem of the Sun ; and also of time and eternity. It was worshiped as a Deity, and esteemed the same as Osiris ; by others the same as Vulcan. Vulcanus Ægyptiis Opas dictus est, eodem Cicerone <sup>77</sup> teste. A serpent was also in the Egyptian language stiled Ob, or Aub : though it may possibly be only a variation of the term above. We are told by Orus Apollo, that the basilisk or royal serpent was named Oubaios : <sup>78</sup> Ουβαιος, ὃ ἐστὶν Ἑλληνιστὶ Βασιλισκος. It should have been rendered Ουβος, Oubus ; for Ουβαιος is a possessive, and not a proper name. The Deity so denominated was esteemed prophetic : and his temples were applied to as oracular. This idolatry is alluded to by Moses, <sup>79</sup> who in the name of God forbids the Israelites ever to enquire of those dæmons, Ob and Ideone : which shews that it was of great antiquity. The symbolical worship of the serpent was in the first ages very extensive ; and was introduced into all the mysteries, wherever celebrated : <sup>80</sup> Παρὰ παντὶ τῶν νομιζομένων παρ' ὑμῖν Θεῶν ΟΦΙΣ συμβολὸν μεγά καὶ

<sup>77</sup> Huetii Demonstratio. P. 83.

<sup>78</sup> Orus Apollo. c. 1. p. 2.

Some have by mistake altered this to Ουβαιον.

<sup>79</sup> Leviticus. c. 20. v. 27.

Deuteronomy. c. 18. v. 11. Translated *a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*

Tunc etiam ortæ sunt opinionones, et sententiæ ; et inventi sunt ex eis augures, et magni divinatores, et fortilegi, et inquirentes Ob et Ideoni, et requirentes mortuos. Selden de Diis Syris. Synt. 1. c. 2. p. 48. from M. Maimonides in more Nebuchim.

<sup>80</sup> Justin Martyr's second Apology. P. 6.

Of serpent worship see Eusebius. P. E. L. 1. c. 10. p. 40, 41. And Clementis Alexand. Cohort. P. 14. Arnobius. L. 5. Ælian. L. 10. c. 31. of the Asp.

Herodotus. L. 2. c. 74.

μυστηριον αναγραφεται. It is remarkable, that wherever the Amonians founded any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, and at Delphi: likewise in other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub. The woman at Endor, who had a familiar spirit, is called <sup>81</sup> אֹב, Oub, or Ob; and it is interpreted Pythonissa. The place, where she resided, seems to have been named from the worship there instituted: for Endor is compounded of En-Ador, and signifies Fons Pythonis, the fountain of light, the oracle of the God Ador. This oracle was probably founded by the Canaanites; and had never been totally suppressed. In ancient times they had no images in their temples, but in lieu of them used conical stones or pillars, called Βαιτυλία; under which representation this Deity was often worshipped. His pillar was also called <sup>82</sup> Abaddir, which should be expressed Abadir, being a compound of Ab, אב, and Adir; and means the serpent Deity, Addir, the same as Adorus. It was also compounded with On, a title of the same Deity: and Kircher says that Obion is still among the people of Egypt the name of a serpent. אֹב, Ob Mosi, Python, vox ab Ægyptiis sumpta; quibus Obion ho-

<sup>81</sup> 1 Samuel. c. 28. v. 7. בעלת אֹב.

<sup>82</sup> It is called Abdir, Abadir, and Abaddir by Priscian. He supposes the stone Abaddir to have been that which Saturn swallowed instead of his son by Rhea. Abdir, et Abadir Βαιτυλος. l. 1. and in another part, Abadir Deus est. Dicitur et hoc nomine lapis ille, quem Saturnus dicitur devorasse pro Jove, quem Græci Βαιτυλον vocant. l. 2.



dieque serpentem sonat. Ita <sup>83</sup> Kircher. The same also occurs in the Coptic lexicon. The worship of the serpent was very ancient among the Greeks; and is said to have been introduced by Cecrops. <sup>84</sup> Philochorus Saturno, et Opi, primam in Atticâ statuissē aram Cecropem dicit. But though some represent Opis as a distinct Deity; yet <sup>85</sup> others introduce the term rather as a title, and refer it to more Deities than one: Callimachus, who expresses it Oupis; confers it upon Diana, and plays upon the sacred term:

<sup>86</sup> ΟΥΠΙ, ΑΝΑΣΣ' ΕΥΩΠΙ.

It is often compounded with Chan; and expressed Canopus, Canophis, Canuphis, Cnuphis, Cneph: it is also otherwise combined; as in Ophon, Ophion, Oropus, Orobus, Inopus, Afopus, Elopus, Ophitis, Onuphis, Ophel. From Cneph the Grecians formed Cyniphus, which they used for an epithet to Ammon:

<sup>87</sup> Non hic Cyniphus canetur Ammon,  
Mitratum caput elevans arenis.

<sup>83</sup> Bechart. Hierozoicon. l. 1. c. 3. p. 22.

<sup>84</sup> Macrobius. Saturnalia. l. 1. c. 10. p. 162.

<sup>85</sup> The father of one of the goddesses, called Diana, had the name of Upi. Cicero de Naturâ Deorum. l. 3. 23.

It was conferred upon Diana herself, also upon Cybele, Rhea, Vesta, Terra, Juno. Vulcan was called Opas. Cicero de Nat. Deor. l. 3.

Ops was esteemed the Goddess of riches: also the Deity of fire:

Ωπι ανασσα, πυρα προθυρος, πυρ προ των θυρων. Hesychius.

Την Αρτεμιν Θρακες Βενδειαν, Κρητες δε Δικτυναν, Λακεδαιμονιοι δε Ουπιν (καλῶσι.) Palæphatus. c. 32. p. 78.

<sup>86</sup> Callimachus. Hymn to Diana. v. 204.

<sup>87</sup> Sidonius Apollinaris. Carm. 9. v. 190.

On the subject of serpent worship I shall speak more at large in a particular treatise.

## A I N.

Ain, An, En, for so it is at times expressed, signifies a fountain; and was prefixed to the names of many places, which were situated near fountains, and were denominated from them. In Canaan near the fords of Jordan were some celebrated waters; which from their name appear to have been of old sacred to the Sun. The name of the place was <sup>88</sup> Ænon, or the fountain of the Sun; the same, to which people resorted to be baptized by John: not from an opinion, that there was any sanctity in the waters; for that notion had been for ages obliterated; and the name was given by the Canaanite: but <sup>89</sup> *John baptized in Ænon near to Salim, because there was much water there: and they came, and were baptized.* Many places were stiled An-ait, An-abor, Anabouria, Anathon, Anopus, Anorus. Some of these were so called from their situation: others from the worship there established. The Egyptians had many subordinate Deities, which they esteemed so many emanations, ἀπορροιαί, from their chief God; as we learn from Iamblichus, Psellus, and Porphyry. These derivatives they called <sup>90</sup> fountains, and

<sup>88</sup> Αἰνων ἐγγυς τοῦ Σαλειμ. Eusebius de locorum nominibus in sacrâ Script. Ain On, fons solis. Salem is not from Salem, peace, but from Sal, the Sun, the Sol of the Latines. Salim, Aquæ solis; also Aquæ falsæ.

<sup>89</sup> St. John. c. 3. v. 23.

<sup>90</sup> Pythagoras used to swear by τετρακτυν παγαν᾽ αἰνας φυσεως. See Stanley of the Chaldaic Philosophy, and Selden de Diis Syris. Synt. 2. c. 1. p. 135.



and supposed them to be derived from the Sun; whom they looked upon as the source of all things. Hence they formed Ath-El, and Ath-Ain, the <sup>91</sup> Athela, and Athena of the Greeks. These were two titles appropriated to the same personage, Divine Wisdom; who was supposed to spring from the head of her father. Wherever the Amonian religion was propagated, names of this sort will occur; being originally given from the mode of worship established <sup>92</sup>. Hence so many places stiled Anthedon, Anthemus, Ain-shemesh, and the like. The nymph OEnone was in reality a fountain, Ain-On, in Phrygia; and sacred to the same Deity: and agreeably to this she is said to have been the daughter of the river <sup>93</sup> Cebrenus. The island Ægina was named <sup>94</sup> OEnone, and OEnopia, probably from its worship. As Divine Wisdom was sometimes expressed Aith-Ain, or *Ἀθηνᾶ*; so at other times the terms were reversed, and a Deity constituted called An-Ait. Temples to this Goddess occur at Ecbatana in Media: also in Mesopotamia, Persis, Armenia, and Cappadocia; where the rites of fire were particularly observed. She was not unknown

*Καὶ πηγὴ πηγῶν, καὶ πηγῶν παρὰς ἀπασῶν.* Oracle concerning the Deity, quoted in notes to Iamblichus. P. 299.

<sup>91</sup> Athenagor. Legatio. P. 293.

<sup>92</sup> The Amonians dealt largely in fountain worship: that is in the adoration of subordinate dæmons, which they supposed to be emanations and derivatives from their chief Deity. They called them Zones, Intelligences, Fountains, &c. See Psellus and Stanley upon the Chaldaic Philosophy. P. 17. c. 3.

See Proclus on the Theology of Plato. L. 5. c. 34. p. 315.

<sup>93</sup> Edita de magno flumine Nympha fui. Ovid. Epist. 5. v. 10.

Some make her the daughter of Cebrenus; others of the river Xanthus.

<sup>94</sup> Plin. N. H. L. 4. c. 12.

among

among the ancient Canaanites; for a temple called Beth-Anath is mentioned in the book of <sup>95</sup> Joshua. Of these temples, and the Puratheia there established, accounts may be seen in many parts of Strabo.

I have mentioned, that all springs and baths were sacred to the Sun: on which account they were called Bal-ain; the fountains of the great Lord of Heaven; from whence the Greeks formed *Βαλανεία*: and the Romans Balnea. The southern seas abounded formerly with large whales: and it is well known, that they have apertures near their nostrils, through which they spout water in a large stream, and to a great height. Hence they too had the name of Bal-Ain, or Balænæ. For every thing uncommon was by the Amonians consecrated to the Deity, and denominated from his titles. This is very apparent in all the animals of Egypt.

The term *Ουρανός*, Ouranus, related properly to the orb of the Sun; but was in aftertimes made to comprehend the whole expanse of the heavens. It is compounded of Our-ain, the fountain of Orus; and shews to what it alludes, by its etymology. Many places were named Ees-ain, the reverse of Ain-ees, or Hanes: and others farther compounded Am-ees-ain, and Cam-ees-ain, rendered Amifene, and Camifene: the natural histories of which places will generally authenticate the etymology. The Amonians settled upon the Tiber: and the ancient town Janiculum was originally named <sup>96</sup> Camefe; and the region about it Camifene: undoubtedly from the fountain Camifene, called

<sup>95</sup> Joshua. c. 1. 19 v. 38.

<sup>96</sup> Macrobius. Sat. 1. 1. c. 7. p. 151.

afterward



afterward Anna Perenna, whose waters ran into the sacred pool <sup>97</sup> Numicius : and whose priests were the Camœnæ.

I am sensible, that some very learned men do not quite approve of terms being thus reversed, as I have exhibited them in Ath-ain, Bal-ain, Our-ain, Cam-ain, and in other examples : and it is esteemed a deviation from the common usage in the Hebrew language ; where the governing word, as it is termed, always comes first. Of this there are many instances ; such as Ain-Shemesh, Ain-Gaddi, Ain-Mishpat, Ain-Rogel, &c. also Beth-El, Beth-Dagon, Beth-Aven, Beth-Oron. But, with submission, this does not affect the etymologies, which I have laid before the Reader : for I do not deduce them from the Hebrew. And though there may have been of old a great similitude between that language, and those of Egypt, Cutha, and Canaan : yet they were all different tongues. There was once but one language among the sons of men <sup>98</sup>. Upon the dispersion of mankind, this was branched out into dialects ; and those again were subdivided : all which varied every age ; not only in respect to one another ; but each language differed from its self more and more continually. It is therefore impossible to reduce the whole of these to the mode, and standard of any one. Besides, the terms, of which I suppose

<sup>97</sup> Fontis stagna Numici. Virg. l. 7. 150.

Egeria est, quæ præbet aquas, Dea grata Camœnis. Ovid. See Plutarch. Numa.

<sup>98</sup> It is my opinion that there are two events recorded by Moses, Gen. c. 10. throughout ; and Gen. c. 11. v. 8. 9. One was a regular migration of mankind in general to the countries allotted to them : the other was a dispersion which related to some particulars. Of this hereafter I shall treat at large.

these names to be formed, are not properly in regimine ; but are used adjectively, as is common almost in every language. We meet in the Grecian writings with <sup>99</sup> Ἑλληνα στρατον, Ἑλλαδα διαλεκτον, εσβεσεν Ἑλλαδα φωνην. Also νασον Σικελαν, γυναικα μαζον, Περσην στρατον, ναυτην δρομον, Σκυθην οϊμον. Why may we not suppose, that the same usage prevailed in Cutha, and in Egypt ? And this practice was not entirely foreign to the Hebrews. We read indeed of Beer-sheba, Beer-lahoiroi, &c. but we also read of <sup>100</sup> Baalath-Beer, exactly similar to the instances, which I have produced. We meet in the sacred writings with Beth-El, and Beth-Dagon : but we sometimes find the governing word postponed, as in Elizabeth, or temple of Eliza. It was a Canaanitish <sup>1</sup> name, the same as Elisa, Eleusa, Elasa of Greece and other countries. It was a compound of El-Ees, and related to the God of light, as I have before shewn. It was made a feminine in aftertimes : and

<sup>99</sup> Νασον Σικελαν. Theocritus. Idyll. i. v. 124.

Γυναικα τε θησατο μαζον. Homer. Il. Ω. v. 58.

Σκυθην ες οϊμον, αβατον εις ερημιαν. Æschyl. Prometh. v. 2.

To give instances in our own language would be needless.

<sup>100</sup> Joshua. c. 19. v. 8. Baalath-Beer, the well or spring of Baal-Ath.

<sup>1</sup> The Jews often took foreign names ; of which we have instances in Onias, Hyrcanus, Barptolemæus, &c.

Sölinus, c. 25. mentions an altar found in North-Britain, inscribed to Ulysses : but Göropius Becanus very truly supposes it to have been dedicated to the Goddess Eliffa, or Eliza.

Ab Eliffâ Tyriâ, quam quidam Dido autumant. Velleius Paterculus. L. i.

Elisa, quamdiu Carthago invicta fuit, pro Deâ culta est. Justin. L. 18. c. 6.

The worship of Elisa was carried to Carthage from Canaan and Syria : in these parts she was first worshiped ; and her temple from that worship was called Eliza-Beth.



was a name assumed by women of the country stiled Phenicia, as well as by those of Carthage. Hence Dido has this as a secondary appellation; and mention is made by the Poet of Dii morientis<sup>2</sup> Elizæ, though it was properly the name of a Deity. It may be said, that these names are foreign to the Hebrews, though sometimes adopted by them: and I readily grant it; for it is the whole, that I contend for. All, that I want to have allowed, is, that different nations in their several tongues had different modes of collocation and expression: because I think it as unreasonable to determine the usage of the Egyptians and ancient Chaldeans by the method of the Hebrews, as it would be to reduce the Hebrew to the mode and standard of Egypt. What in Joshua, c. 19. v. 8. is Baaeth, is, 1 Kings, c. 16. v. 31. Eth-baal: so that even in the sacred writings we find terms of this sort transposed. But in respect to foreign names, especially of places, there are numberless instances similar to those, which I have produced. They occur in all histories of countries both ancient and modern. We read of Pharbeth, and Phainobeth in Egypt: of Themiskir, and <sup>3</sup> Tigranocerta, which signifies Tigranes' city,

<sup>2</sup> Sarbeth or Sarabeth is of the same analogy, being put for Beth-Sar or Sara, οἶκος κυριας, or κυριακη; as a feminine, answering to the house of our Lady. *Απο ορθης Σαραβαθα*. Epiphanius de vitis Prophetar. P. 248. See Relandi Palæstina. P. 984.

<sup>3</sup> Damascus is called by the natives Damasec, and Damakir. The latter signifies the town of Dama or Adama: by which is not meant Adam, the father of mankind; but Ad Ham, the Lord Ham, the father of the Amonians. Abulfeda stiles Damascus, Damakir. P. 15. Sec or Shec is a prince. Damasec signifies principis Ad-Amæ (Civitas). From a notion however of Adama signifying Adam, a story prevailed that he was buried at Damascus. This is so far useful, as to

city, in Cappadocia, and Armenia. Among the eastern nations at this day the names of the principal places are of this manner of construction; such as Pharsabad, Jehenabad, Amenabad: such also Indostan, Pharsistan, Mogulistan, with many others. Hence I hope, if I meet with a temple or city, called Hanes, or Urania, I may venture to derive it from An-Ees, or Ur-Ain, however the terms may be disposed. And I may proceed farther to suppose that it was denominated the fountain of light; as I am able to support my etymology by the history of the place. Or if I should meet with a country called Azania, I may in like manner derive it from Az-An, a fountain sacred to the Sun; from whence the country was named. And I may suppose this fountain to have been sacred to the God of light on account of some real, or imputed, quality in its waters: especially if I have any history to support my etymology. As there was a region named Azania in Arcadia, the reader may judge of my

shew that Damasec was an abbreviation of Adamasec, and Damakir of Adama-kir.

Also *Κυρεσκαρτα*, the city of Kuros, the Sun. Stephanus Byzant. *Manakarta*, *Δαδοκαρτα*, *Ζαδρακαρτα*. See Bochart. notæ in Steph. Byzantinum. P. 823. *Vologesakerta*. Plin. L. 6. p. 332.

There was No-Amon in Egypt, and Amon-No. Guebr-abad. Hyde. P. 363. Ghavrabad. P. 364. Atesh-chana, domus ignis. P. 359. An-Ath, whose temple in Canaan was stiled Beth-Anath, is found often reversed, and stiled Ath-An; whence came Athana, and *Αθηναι* of the Greeks. Anath signified the fountain of light, and was abbreviated Nath and Neith by the Egyptians. They worshiped under this title a divine emanation, supposed to be the Goddess of Wisdom. The Athenians, who came from Sais in Egypt, were denominated from this Deity, whom they expressed Ath-An, or *Αθηναι*, after the Ionian manner. *Της πολεως (Σαϊτων) Θεος αρχηγος εστιν, Αιγυπτισι μεν τ'ενομα Νηϊθ, Ἑλλη- νισι δε, ως ο' εκεινων λογος, Αθηναι.* Plato in *Timæo*. P. 21.



interpretation by the account given of the excellence of its waters. <sup>4</sup>Αζανια, μέρος της Αγκυαδίας—ἐστὶ κρήνη της Αζανίας, ἣ τις γευσάμενός τε ὕδατος ποιεῖ μὴδὲ τὴν οσμήν τε οὐκ ἀνεχέσθαι. Hanes in <sup>5</sup> Egypt was the reverse of Azan; formed however of the same terms, and of the same purport precisely.

In respect to this city it may be objected, that if it had signified, what I suppose, we should have found it in the sacred text, instead of אֶמ, expressed אֶמ יָע. If this were true, we must be obliged to suppose, whenever the sacred writers found a foreign name, composed of terms not unlike some in their own language, that they formed them according to their own mode of expression, and reduced them to the Hebrew orthography. In short, if the etymology of an Egyptian or Syriac name could be possibly obtained in their own language, that they had always an eye to such etymology; and rendered the word precisely according to the Hebrew manner of writing and pronunciation. But this cannot be allowed. We cannot suppose the sacred writers to have been so unnecessarily scrupulous. As far as I can judge, they appear to have acted in a manner quite the reverse. They seem to have laid down an excellent rule, which would have been attended with great utility, had it been universally followed: this was, of exhibiting every name, as it was expressed at the time when they wrote, and by the people, to whom they addressed themselves. If this people through length of time did not keep up to the original etymology in their pronun-

<sup>4</sup> Stephanus Byzantinus.

<sup>5</sup> Isaiah. c. 30. v. 4.

Of Hanes I shall hereafter treat more fully.

ciation,

ciation, it was unnecessary for the sacred Penmen to maintain it in their writings. They wrote to be understood : but would have defeated their own purpose, if they had called things by names, which no longer existed. If length of time had introduced any variations, those changes were attended to : what was called Shechem by Moses, is termed <sup>6</sup> Συχαρ or Συχαρ by the <sup>7</sup> Apostle.

A P H A, A P H T H A, P T H A, P T H A S.

Fire, and likewise the God of fire, was by the Amonians stiled Apthas, and Aptha ; contracted, and by different authors expressed, Apha, Pthas, and Ptha. He is by Suidas supposed to have been the Vulcan of Memphis. Φθας, ὁ Ἡφαιστος παρὰ <sup>8</sup> Μεμφιταίς. And Cicero makes him the same

<sup>6</sup> Genesis. c. 34. v. 4. John. c. 4. v. 5. It is called Συχαρ by Syncellus. P. 100.

<sup>7</sup> The same term is not always uniformly expressed even by the sacred writers. They vary at different times both in respect to names of places and of men. What is in Numbers, c. 13. 8. *יְהוֹשֻׁעַ*, Hoshea, is in Joshua. c. 1. v. 1. *יְהוֹשֻׁעַ* Jehoshua : and in the Acts, c. 7. v. 45. Jesus, *Ἰησοῦς*. Balaam the son of Beor, Numbers, c. 22. v. 5. is called the son of Bosor, 2 Peter. c. 2. v. 15.

Thus Quirinus or Quirinius is stiled Curenus, Luke. c. 2. v. 2. and Lazarus put for Eleasar, Luke. c. 16. v. 20. and John. c. 11. v. 2.

Baal-Zebub, *Βεελζεβυλ*, Matthew. c. 12. v. 24. So Bethbara in Judges, c. 7. v. 24. is Bethabara of John. c. 1. v. 28.

Almug, a species of Cedar mentioned 1 Kings. c. 10. v. 11. is stiled Algum in 2 Chron. c. 2. v. 8. The city Chala of Moses, Gen. c. 10. v. 12. is Calne of Isaiah. *Is not Chalna as Carchemish ?* c. 10. v. 9. Jerubbaal of Judges is Jerubbeseth, 2 Samuel c. 11. v. 21. Ram, 1 Chron. c. 2. v. 10. is Aram in Matth. c. 1. v. 3. Ruth. c. 4. v. 19. Hefron begat Ram.

Percussit Dominus Philistim a Gebah ad Gazar. 2 Sam. c. 5. v. 25.

Percussit Deus Philistim a Gibeon ad Gazarah. 1 Chron. c. 14. v. 16.

<sup>8</sup> Iamblichus says the same : Ἕλληνες δὲ εἰς Ἡφαιστον μεταλαμβάνουσι τὸν Φθα :

Iamblichus de Myster. Sect. 8. c. 3. p. 159.



Deity of the Romans. <sup>9</sup> Secundus, (Vulcanus) Nilo natus, Phas, ut Ægyptii appellant, quem custodem esse Ægypti volunt. The author of the Clementines describes him much to the same purpose. <sup>10</sup> Αἰγυπτιοὶ δὲ ὁμοίως—το πρὸς ἰδίᾳ διαλεκτῇ Φθα ἐκαλεσαν, ὃ ἐρμηνεύεται Ἡφαίστος. <sup>11</sup> Huetius takes notice of the different ways, in which this name is expressed: Vulcano Pthas, et Apthas nomen fuisse scribit Suidas. Narrat Eusebius Ptha Ægyptiorum eundem esse ac Vulcanum Græcorum: Patrem illi fuisse Cnef, rerum opificem. However the Greeks and Romans may have appropriated the term, it was properly a title of <sup>12</sup> Amon: and Iamblichus acknowledges as much in a <sup>13</sup> chapter, wherein he particularly treats of him. But at the same time it related to fire: and every place, in the composition of whose name it is found, will have a reference to that element, or to its worship.

<sup>9</sup> Cicero de Natura Deorum. L. 3. c. 22.

<sup>10</sup> Auctor Clementinorum. Hom. 9. P. 687. Cotelerii.

<sup>11</sup> Huetii Demonstratio Evan. P. 88.

<sup>12</sup> It is sometimes compounded, and rendered Am-Apha; after the Ionic manner expressed Ημηφα; by Iamblichus Ημηφ. Κατ' ἄλλην δὲ τάξιν προσάττει θεὸν Ημηφ. Sect. 8. c. 3. p. 158.

Hemeph was properly Ham-Apha, the God of fire.

It was also rendered Camephis, Καμηφίς and Καμηφη, from Cam-Apha: Stobæus from Hermes.

By Asclepiades, Καμηφίς, or Κμηφίς. Καμηφιν τὸν ἥλιον εἶναι φησιν αὐτὸν τὸν δῆπρ τὸν νεν τὸν νοητὸν. Apud Damascium in vita Isidori. Photius.

<sup>13</sup> Iamblichus. Sect. 8. c. 3. p. 159.

Hence ἀπτω, incendo: also Aptha, an inflammation, a fiery eruption.

Αφθα, ἡ ἐν τροματὶ ἐλκωσις. Hesychius.

Αφθα, λεγεται ἐξανθημάτων εἶδος κλ. Etymolog. Mag.

There

There was a place called Aphytis in Thrace, where the Amonians settled very early ; and where was an oracular temple of Amon. <sup>14</sup> Αφυτη, η Αφυτις, πολις προς τη Παλληνη Θρακης, απο Αφυος τινος εγχωρις. Εσχε δε η πολις μαντειον τς Αμμωνος. *Aphyte, or Aphytis, is a city hard by Pallene in Thrace, so called from one Aphys, a native of those parts. This city had once an oracular temple of Ammon.*

It stood in the very country called Phlegra, where the worship of fire once particularly prevailed. There was a city Aphace ; also a temple of that name in Mount Libanus, sacred to Venus Aphacitis, and denominated from fire. Here too was an oracle : for most temples of old were supposed to be oracular. It is described by Zosimus, who says, <sup>15</sup> that near the temple was a large lake made by art, in shape like a star. About the building, and in the neighbouring ground, there at times appeared a fire of a globular figure, which burned like a lamp. It generally shewed itself at times, when a celebrity was held : and he adds, that even in his time it was frequently seen.

All the Deities of Greece were αποσπασματα, or derivatives, formed from the titles of Amon, and Orus, the Sun. Many of them betray this in their secondary appellations : for we read not only of Vulcan, but of Diana being called <sup>16</sup> Apha, and Aphæa ; and in Crete Dictynna had the same name : Hefychius observes, Αφαια, η Δικτυννα. Castor and Pollux were

<sup>14</sup> Stephanus Byzantinus

<sup>15</sup> Zosimus. L. 1. p. 53.

See Etymolog. Magnum, Apha.

<sup>16</sup> Pausanias. L. 2. p. 180.



stiled <sup>17</sup> Αφετηριοι: and Mars <sup>18</sup> Aphæus was worshiped in Arcadia. Apollo was likewise called <sup>19</sup> Αφητωρ: but it was properly the place of worship; though Hefychius otherwise explains it. Aphetor was what the ancient Dorians expressed Apha-Tor, a <sup>20</sup> fire tower or Prutaneum; the same, which the Latines called of old Pur-tor, of the like signification. This in aftertimes was rendered Prætorium: and the chief persons, who officiated, Prætores. They were originally priests of fire; and for that reason were called <sup>21</sup> Aphetæ: and every Prætor had a brazier of live coals carried before him, as a badge of his office.

#### A S T, A S T A, E S T A, H E S T I A.

Ast, Asta, Esta, signified fire, and also the Deity of that element. The Greeks expressed it Έστια, and the Romans, Vesta. Plutarch, speaking of the sacred water of Numicius being discovered by the priestesses of this Deity, calls them the virgins of <sup>22</sup> Hestia. Esta and Asta signified also a sacred

<sup>17</sup> Pausanias. L. 3. p. 242. supposed to be named from races.

<sup>18</sup> Pausanias. L. 8. p. 692. or Αφνειος, as some read it.

In like manner Αφθαλα και Αφθαια, Έκατη. Stephanus Byzantinus.

<sup>19</sup> Cælius Rhodig. L. 8. c. 16. Αφητωρ, ὃ ἐν τοῖς Δελφοῖς θεός. Auctor Antiquus apud Liliū Gyraldum. Syntag. 7.

<sup>20</sup> These towers were oracular temples; and Hefychius expressly says, Αφητορεία, μαντεία. Αφητορος, προφητευοντος. Hefychius. Αφητορος Απολλωνος. Iliad. L. A. v. 404. Προφητευοντος και μαντευομενς. Schol. ibid.

<sup>21</sup> See Hoffman. Lexic.

<sup>22</sup> Plutarch. Numa. Vol. 1. p. 68. Ὑδωρ ἱερὸν ἀποδειξάι ταις Έστιαῖσι παρθενοῖς.

cred hearth. In early times every district was divided according to the number of the sacred hearths; each of which constituted a community, or parish. They were in different parts stiled Puratheia, Empureia, Prutancia, and Prætoria: also <sup>23</sup> Phratriai, and Apaturia: but the most common name was Asta. These were all places of general rendezvous for people of the same community. Here were kept up perpetual fires: and places of this sort were made use of for courts of judicature, where the laws of the country, *θεμισαι*, were explained, and enforced. Hence Homer speaking of a person not worthy of the rights of society, calls him <sup>24</sup> *Αφρητωρ, αθεμιστος, ανεσιος*.

The names of these buildings were given to them from the rites there practised; all which related to fire. The term Asta was in aftertimes by the Greeks expressed, *Αστύ*, Astu; and appropriated to a city. The name of Athens was at first <sup>25</sup> Astu; and then Athenæ of the same purport: for Athenæ is a compound of Ath-En, Ignis fons; in which name there is a reference both to the guardian Goddess of the city; and also to the perpetual fire preserved within its precincts. The God of fire, Hephaistus, was an Egyptian

*Nec tu aliud Vestam, quam vivam intellige flammam.*

Ovid. Fasti. L. 6. v. 291.

<sup>23</sup> *Φρατριάς, τῆς τῆς αὐτῆς μετεχοντῆς Φρατριάς, συγγενεῖς*. Hesychius.

*Απατῦρια, ἑορτὴ Ἀθηνησιν*. Hesychius. Apaturia is compounded of Apatur, a fire-tower. Phrator is a metathesis for Phar-Tor, from Phur, ignis. So Prætor and Prætorium are from Pur-tor of the same purport. The general name for all of them was Purgoi, still with a reference to fire.

<sup>24</sup> Iliad. A. v. 63.

<sup>25</sup> Diodorus Siculus. L. 1. p. 24.

compound



compound of Apha-Aftus, rendered by the Ionian Greeks Hephæstus.

The <sup>25</sup> Camœnæ of Latium, who were supposed to have shewn the sacred fountain to the Vestals, were probably the original priestesses, whose business it was to fetch water for lustrations from that stream. For Cam-Ain is the fountain of the Sun: and the Camœnæ were named from their attendance upon that Deity. The Hymns in the temples of this God were sung by these women: hence the Camœnæ were made presidents of music.

Many regions, where the rites of fire were kept up, will be found to have been named Afta, Hestia, Hestiæa, Hephæstia; or to have had cities so <sup>26</sup> called. This will appear from the histories of Thessaly, Lycia, Egypt, Lemnos; as well as from other countries.

From Afta and Estā come the terms Æstas, Æstus, Æstuo, Αστ, Έστια, Έστιαζεν.

### S H E M, S H A M E N, S H E M E S H.

Shem, and Shamesh, are terms, which relate to the heavens, and to the Sun, similar to שמש שמים, שום, of the He-

<sup>25</sup> Plutarch. Numa. P. 62.

<sup>26</sup> In Syria was Aftacus, or the city of Chus: and Aftacur, the city of the Sun. In other parts were Aftacures, and Aftaceni, nations: Aftacenus Sinus; Aftaboras; Aftabeni; Aftabus and Aftafaba in Ethiopia; Aftalepha at Colchis; Afta and Afta in Gedrosia; Afta in Spain, and Liguria; Afta and regio Aftica in Thrace.

Doris named Hestiæotis. Strabo. L. 9. p. 668.

Παι Έρας, α γε Πρυτανεια λελογχας, Έστια.

Pindar. Nem. Ode 11. v. 1.

brews.

Brews. Many places of reputed sanctity, such as Same, Samos, Samothrace, Samorna, were denominated from it. Philo Biblius informs us, that the Syrians, and Canaanites, lifted up their hands to Baal-Samen, the Lord of Heaven; under which title they honoured the Sun: <sup>27</sup> *Τας χειρας ορεγειν εις βραχες προς τον 'Ηλιον' τειτον γαρ, φησι, θεον ενομιζον μονον, ΟΥΡΑΝΟΥ ΚΥΡΙΟΝ ΒΑΑΛΣΑΜΗΝ καλουντες.* Ephesus was a place of great sanctity: and its original name was <sup>28</sup> Samorna; which seems to be a compound of Sam-Oran, Cœlestis Sol, fons Lucis. We read of Samicon in Elis, <sup>29</sup> *χωριον Σαμικον*, with a sacred cavern: and of a town called <sup>30</sup> Samia, which lay above it. The word *Σεμνος* was a contraction of Semanos, from Sema-on; and properly signified divine and celestial. Hence *σεμναι θεαι, σεμνη κορα*. Ancient Syria was particularly devoted to the worship of the Sun, and of the Heavens; and it was by the natives called Shems and Shams: which undoubtedly means the land of Shemesh, from the worship there followed. It retains the name at this <sup>31</sup> day. In Canaan was a town and temple,

<sup>27</sup> Philo apud Euseb. Præp. Evang. L. i. c. 10.

Arabibus Sol Talos, *Ταλος*, et Samasa. Lilius Gyrالد. Syntag. 7. p. 280.

<sup>28</sup> Stephanus Byzant.

<sup>29</sup> Pausanias. L. 5. p. 386.

<sup>30</sup> Pausanias. L. 5. p. 387, 388.

<sup>31</sup> Abulfeda. Tab. Syriæ. P. 5. Syria Scham appellata. Dividitur Syria in quinque præfecturas, quarum unicuique nomine proprio nomen, Al Scham, scil. *Syriæ*, commune datur. Excerptum ex Ibn Ol Wardi. P. 176.

Abulfeda supposes, that Syria is called Scham, quasi sinistra. It was called Sham for the same reason that it was called Syria. *Συρος γαρ ὁ ἥλιος*, the same as *Σειριος*. Persæ *Sugh* Deum vocant. Lilius Gyrالدus. Syntag. 1. p. 5. *Συρια θεα*, i. e. Dea Cœlestis. Syria is called at this day Souristan. Souris from Schor, Sol, *Σειριος* of Greece.



called Beth-Shemesh. What some expressed Shem and Sham, the Lubim seem to have pronounced Zam: hence the capital of Numidia was named Zama, and Zamana, from Shamen, Coelestis. This we may learn from an inscription in <sup>32</sup> Reineccius.

JULIO. PROCULO.  
PRÆF. URB. PATRONO.  
COL. BYZACENÆ. ET. PA  
TRONO. COLON. ÆLIÆ.  
<sup>33</sup> ZAMANÆ. REGIÆ.

Ham being the Apollo of the east, was worshiped as the Sun; and was also called Sham and Shem. This has been the cause of much perplexity, and mistake: for by these means many of his posterity have been referred to a wrong line, and reputed the sons of Shem; the title of one brother not being distinguished from the real name of the other. Hence the Chaldeans have by some been adjudged to the line of <sup>34</sup> Shem: and Amalek, together with the people of that name, have been placed to the same account. His genealogy is accordingly represented by Ebn Patric. He makes him the son of Aad, and great grandson of Shem. <sup>35</sup> Fuitque Aad filius Arami, filius Shemi, filius Noæ. The author

<sup>32</sup> Reineccii Syntagma. Class. 6. cxxii. p. 458.

<sup>33</sup> El-Samen was probably the name of the chief temple at Zama; and comprised the titles of the Deity, whom the Numidians worshiped. El Samen signifies Deus Coelestis, or Coelorum: which El Samen was changed by the Romans to Ælia Zamana.

<sup>34</sup> Ἰστέον δὲ οἱ Χαλδαῖοι ἀπὸ τῆς Σημ καταγονταί, ἐξ ἧς καὶ ὁ Ἀβραάμ. Syncelli Chronograph. P. 98.

<sup>35</sup> Eutychii sive Ebn Patricii Hist. Vol. 1. p. 60.

of the Chronicon Paschale speaks of <sup>36</sup> Chus, as of the line of Shem : and Theophilus in his treatise to Autolycus does the same by <sup>37</sup> Mizraïm. Others go farther, and add Canaan to the <sup>38</sup> number. Now these are confessedly the immediate sons of <sup>39</sup> Ham: so that we may understand, who was properly alluded to in these passages under the name of Shem.

M A C A R.

This was a sacred title given by the Amonians to their Gods; which often occurs in the Orphic hymns, when any Deity is invoked.

<sup>40</sup> Κλυθι, Μακαρ Παιαν, τιτυοκτονε, Φοιβε Λυκωρεν.

<sup>41</sup> Κλυθι, Μακαρ, πανδερες εχων αιωνιον ορμα.

Many people assumed to themselves this title; and were stiled <sup>42</sup> Μακαρες, or Macarians: and various colonies were supposed to have been led by an imaginary personage Macar,

<sup>36</sup> Εκ της φυλης τε Σημ Χους ονοματι, ο Αιθιοψ. Chron. Paschal. P. 36.

<sup>37</sup> Ἐτερος δε υἱος τε Σημ — ονοματι Μετραπεϊμ. Theophilus ad Autolyc. L. 2. p. 370.

<sup>38</sup> Alii Shemi filium faciunt Canaanem. Relandi Palæstina. V. 1. p. 7.

<sup>39</sup> The sons of Ham; Cush and Mizraim, and Phut, and Canaan. Genesis. c. 10. v. 6.

Ham is the father of Canaan. Genesis. c. 9. v. 18, 22.

From Sam, and Samen, came Summus; and Hercules Summanus; Samabethi, Samanæi, Samonacodoma.

<sup>40</sup> Orphic. Hymn. 33.

<sup>41</sup> Orphic. Hymn. 7. So Ελθε Μακαρ, to Hercules, and to Pan. Κλυθι Μακαρ, to Dionusus. Also Μακαρ Νηρεus. Κλυθι, Μακαρ, φωνων, to Corybas the Sun.

<sup>42</sup> Μελπον δ' όπλοτερων Μακαρων γενεσιν τε, κρισιν τε.

Orphic. Argonaut. v. 42.



or <sup>43</sup> Macaræus. In consequence of this we find, that the most ancient name of many cities and islands was Macra, Macris, and <sup>44</sup> Macaria. The Grecians supposed the term Macar to signify happy; whence *Μακάρες θεοί* was interpreted *ευδαίμονες*: but whether this was the original purport of the word, may be difficult to determine. It is certain that it was a favourite term: and many places of sanctity were denominated from it. Macar, as a person, was by some esteemed the offspring of <sup>45</sup> Lycaon: by others the son of <sup>46</sup> Æolus. Diodorus Siculus calls him <sup>47</sup> Macareus, and speaks of him as the son of Jupiter. This term is often found compounded, Macar-On: from whence people were

<sup>43</sup> Diodorus Siculus. L. 5. p. 327, 328.

We read of Macaria in the Red Sea. Plin. L. 6. c. 29.

Το Τυρκαϊον ὄρος, καὶ Μακαρία. Diodorus Sic. L. 3. p. 173.

<sup>44</sup> Cyprus was called *Μακαρία*, with a town of the same name. Ptolem.

Lesbos Macaria. Clarissima Lesbos; appellata Lana, Pelasgia, Aigeira, Æthi-  
ope, Macaria, a Macareo Jovis nepote. Plin. L. 5. c. 31. and Mela. L. 2. c. 7.  
p. 209.

Ὅσπον Λέσβος ἀνὰ Μακάρος εἶδος ἐντὸς εὐργει. Homer. Iliad. Ω. v. 544.

Rhodes called Macaria. Plin. L. 5. c. 31.

A fountain in Attica was called Macaria. Pausanias. L. 1. p. 79.

Part of Thrace, Macaria. Apollonius Rhod. L. 1. v. 1115.

A city in Arcadia, *Μακαρίαί*. Steph. Byzant.

*Μακάρις*, a king of Lesbos. Clement. Cohort. P. 27.

An island of Lycia, Macara. Steph. Byzant.

The Macaræes, who were the reputed sons of Deucalion, after a deluge settled  
in Chios, Rhodes, and other islands. Diodorus Sic. L. 5. p. 347.

<sup>45</sup> Pausanias. L. 8. p. 602. He speaks of Macaria the daughter of Hercules.  
L. 1. p. 80.

<sup>46</sup> Pausanias. L. 10. p. 896.

<sup>47</sup> Diodorus. L. 5. p. 347. *Μακάρις ὁ Κριωνεύς*. Schol. in Homer. Iliad.  
Ω. v. 544.

deno-

denominated *Μακρωνες*, and <sup>48</sup> *Μακρωνες*; and places were called *Μακρων*. This probably was the original of the name given to Islands, which were stiled *Μακρων νησοι*. They were to be found in the Pontus Euxinus, as well as in the Atlantic. The Acropolis of Thebes in Bœotia was in like manner called <sup>49</sup> *Μακρων νησος*. It was certainly an Amonian sacred term. The inland city Oäfis stood in an Egyptian province, which had the <sup>50</sup> same name: so that the meaning must not be sought for in Greece. This term was sometimes expressed as a feminine, *Macris*, and *Macra*: and by the Grecians was interpreted *longa*; as if it related to extent. It was certainly an ancient word, and related to their theology: but was grown so obsolete, that the original purport could not be retrieved. I think we may be assured that it had no relation to length. Eubœa was of old called *Macris*; and may be looked upon as comparatively long: but Icarus, Rhodes, and Chios, were likewise called so: and they did not project in length more than the islands in their <sup>51</sup> neighbourhood. They were therefore not

<sup>48</sup> 'Οι Σαννοι, ὅς προτερον ελεγον Μακρωνας. Strabo. L. 12.

Sanni, Σαννοι, means Heliadæ, the same as Macarones. *Μακρωνες*, near Colchis, *οἱ νυν Σαννοι*. Stephanus Byzant.

<sup>49</sup> The same as the Cadmeum. *Μακρων νησος, ἡ ακροπολις των εν Βοιωτιας Θηβων το παλαιον, ὡς ὁ Παρμενιδης*. Suidas.

Diodorus Siculus. L. 5. p. 347, *Μακρων νησοι* near Britain and Thule: Scholia in Lycophron. V. 1200.

'Αιδ' εἰσιν Μακρων νησοι, τοθι περ τον αριστον

Ζηνα, Θεων βασιληα, 'Ρην τεκε τωδ' ενι χωρω.

Of the Theban Acropolis, Tzetzes in Lycophron. V. 1194.

<sup>50</sup> Herodotus. L. 3. c. 16.

<sup>51</sup> Macra, a river in Italy. Plin. L. 3. c. 5.



denominated from their figure. There was a cavern in the Acropolis of Athens, which was called Macrai, according to Euripides.

<sup>52</sup> Προσβορρον αντρον, ας Μακρας κικλησκομεν.

The same author shews manifestly, that it was a proper name; and that the place itself was stiled Macrai. This was a contraction for Macar-Ai, or the place of Macar:

<sup>53</sup> Μακραι δε χωρος ες' εκει κεκλημενος.

All these places were for a religious reason so denominated from Macar, a title of the Deity.

## M E L E C H.

Melech, or, as it is sometimes expressed, Malech, and Moloch, betokens a king; as does Malecha a queen. It was a title of old given to many Deities in Greece; but in after times grew obsolete, and misunderstood: whence it was often changed to *μειλιχος*, and *μειλιχιος*, which signified the gentle, sweet, and benign Deity. Pausanias tells us, that Jupiter was stiled *Μειλιχιος*, both in <sup>54</sup> Attica, and at <sup>55</sup> Argos: and in another part of his work he speaks of this Deity under the same title, in company with Artemis at Sicyon.

<sup>52</sup> Euripides in Ione. V. 937. Ενθα προσβορρες πετρας

Μακρας καλθει γης ανακτες Αθιδος. Ibid.

<sup>53</sup> Pausanias informs us that the children of Niobe were supposed to have been here slain in this cavern.

<sup>54</sup> Euripides ibid. Also in another place he mentions

Κεκροπος ει Αγτρα, και Μακρας πετρηρεφεις.

<sup>55</sup> Διαβασι δε τον Κηφισσον βωμος εστιν αρχαιος Μειλιχιε Διος. Pausanias. L. 1. p. 9.

<sup>56</sup> Pausanias. L. 2. p. 154.

<sup>56</sup> Εστὶ δὲ Ζεὺς Μειλιχίος, καὶ Ἀρτεμὶς ὀνομαζομένη Πατρώα. He mentions, that they were both of great antiquity, placed in the temple before the introduction of images: for the one was represented by a pyramid, and the other by a bare pillar: Πυραμίδι δὲ ὁ Μειλιχίος, ἡδὲ κίονι ἐστὶν εἰκασμένη. He also speaks of some unknown Gods at Myonia in Locris, called Θεοὶ Μειλιχιοί: and of an altar with an inscription of the same purport, <sup>57</sup> βωμὸς Θεῶν Μειλιχιῶν.

Rivers often had the name of Melech. There was one in Babylonia, generally expressed Nahar Malcha, or the royal stream: these too were often by the Grecians changed to Μειλιχοί. The foregoing writer gives an instance in a <sup>58</sup> river of Achaia. Malaga in Spain was properly Malacha, the royal city. I take the name of Amalek to have been Ham <sup>59</sup> Melech abbreviated: a title taken by the Amalekites from the head of their family. In like manner I imagine <sup>60</sup> Malchom, the God of the Sidonians, to have been a contraction of Malech-Chom, βασιλεὺς Ἡλίου: a title given to the Sun; but conferred also upon the chief of the Amonian <sup>61</sup> family.

<sup>56</sup> Pausanias. L. 2. p. 132.

<sup>57</sup> Pausanias. L. 10. p. 897.

<sup>58</sup> Pausanias. L. 7. p. 573.

<sup>59</sup> The country of the Amalekites is called the land of Ham. 1 Chronicles. c. 4. v. 40.

<sup>60</sup> 1 Kings. c. 11. v. 33.

<sup>61</sup> I will cut off the remnant of Baal from this place, and the name of the Chamerims with the priests; and them that worship the host of heaven upon the house tops, and them that worship, and that swear by the Lord, and that swear by *Malcham*. Zephaniah. c. 1. v. 4.



## A N A C.

Anac was a title of high antiquity, and seems to have been originally appropriated to persons of great strength, and stature. Such people in the plural were stiled Anakim; and one family of them were to be found at <sup>62</sup> Kirjath-Arba. Some of them were likewise among the Caphtorim, who settled in Palestina. Pausanias represents Afterion, whose tomb is said to have been discovered in Lydia, as a son of Anac, and of an enormous size. <sup>63</sup> Εἶναι δὲ Ἀσερίον μὲν Ἀνάκτος Ἀνάκτα δὲ Γῆς παῖδα—ὅσα εἶπεν τὸ σχῆμα περιέχοντα ἐς πῖσιν, ὡς εἰν ἄνθρωπος· ἐπεὶ διὰ μέγεθος οὐκ εἰν ὅπως αὐτὸν εἶδεν. We may from hence perceive that the history of the Anakim was not totally obliterated among the Grecians. Some of their Deities were stiled ἀνάκτες· others ἀνακτορες, and their temples ἀνακτορία. Michael Psellus speaking of heresies, mentions, that some people were so debased, as to worship Satanaki: <sup>64</sup> Αὐτὸν δὲ μόνον ἐπιγείον Σατανάκι εὐσεβίζονται. Satanaki seems to be Satan Anac, διαβολὸς βασιλεὺς.

Necho, Nacho, Necus, Negus, which in the Egyptian and

<sup>62</sup> Judges. c. 1. v. 10. Joshua. c. 15. v. 13. Deuteronomy. c. 2. v. 21. Joshua. c. 11. v. 22. and c. 13. v. 12.

The priests at the Elufinian mysteries were called Ἀνακτοτελεῖται. Clement. Alex. Cohort. P. 16.

<sup>63</sup> Pausanias. L. 1. p. 87. It was in the island Lade before Miletus. The author adds, when the bones were discovered. Αὐτικά δὲ λόγος ἦλθεν ἐς τὰς πολλὰς Γῆρυον τε Χρυσάορον εἶναι μὲν τὸν νεκρὸν—κτλ—καὶ Χειμαῖρον τε ποταμὸν Ωκεανὸν ἔκαλουν.

See Cicero de Nat. Deor. L. 3. of Anaces, Ἀνάκτες. Τους Διὸς κούρους Ἀνάκας οἱ Ἀθηναῖοι προσηγόρευσαν. Plutarch. Numa.

<sup>64</sup> Michael Psellus. P. 10.

Ethiopic languages signified a king, probably was an abbreviation of Anaco, and Anachus. It was sometimes expressed Nachi, and Nacchi. The buildings represented at Persepolis are said to be the work of Nacki Rustan; which signifies the lord, or prince Rustan.

## Z A R, and S A R.

Sar is a rock, and made use of to signify a promontory. As temples were particularly erected upon such places, these eminences were often denominated Sar-On, from the Deity, to whom the temples were sacred. The term Sar was oftentimes used as a mark of high honour. The Psalmist repeatedly addresses God as his Rock, <sup>65</sup> the Rock of his refuge; the Rock of his salvation. It is also used without a metaphor, for a title of respect: but it seems then to have been differently expressed. The sacred writers call that lordly people the Sidonians, as well as those of Tyre, <sup>66</sup> Sarim. The name of Sarah was given to the wife of Abraham by way of eminence; and signifies a <sup>67</sup> lady, or princess. It is continually to be found in the composition of names, which relate to places, or persons, esteemed sacred by the Amonians. We read of Serapis, Serapion, Serapammon: also of Sarchon, and Sardon; which is a contraction for Sar-Adon. In Tobit mention is made of <sup>68</sup> Sarchedonus; the same name as the former, but with the eastern aspirate. The

<sup>65</sup> Psalm 28. v. 1. Deuteron. c. 32. v. 15. Isaiah. c. 17. v. 10. Psalm 78. v. 35. It is often stiled Selah.

<sup>66</sup> Isaiah. c. 23. v. 8.

<sup>67</sup> Genesis. c. 17. v. 15.

<sup>68</sup> Tobit. c. 1. v. 22.



Sarim in Esther are taken notice of as persons of high<sup>69</sup> honour : the same dignity seems to have been known among the Philistim, by whom it was rendered<sup>70</sup> Sarna, or Sarana : hence came the<sup>71</sup> Tyrian word Sarranus for any thing noble and splendid. In the prophet Jeremiah are enumerated the titles of the chief princes, who attended Nebuchadnezzar in his expedition against Judea. Among others he mentions the<sup>72</sup> Sarsechim. This is a plural, compounded of Sar, and Sech, rendered also Shec, a prince or governor. Sar-Sechim signifies the chief of the princes and rulers. Rabshekah is nearly of the same purport : it signifies the great prince ; as by Rabfares is meant the chief<sup>73</sup> Eunuch ; by Rabmag, the chief of the Magi. Many places in Syria and Canaan have the term Sar in composition ; such as Sarabetha, Sariphæa, Sareptha. Sardis, the capital of Cræsus, was the city of Sar-Ades, the same as Atis, the Deity of the country.

High<sup>74</sup> groves, or rather hills with woods of antient oaks, were named Saron ; because they were sacred to the Deity so called. Pliny takes notice of the Saronian bay near Co-

<sup>69</sup> Esther. c. i. v. 16.

<sup>70</sup> Joshua. c. 13. v. 3. יִרְדֵּן. Judges. c. 16. v. 5.

In Samuel they are stiled Sarnaim. 1. c. 29. v. 7.

<sup>71</sup> Ostrum Sarranum.

<sup>72</sup> Jeremiah. c. 39. v. 3.

<sup>73</sup> Isaiah. c. 37. v. 4. Jeremiah. c. 39. v. 3.

<sup>74</sup> It is sometimes expressed Saronas.

Est et regio Saronas, sive δρυμός. Reland. Palæstina. P. 188. Any place sacred to the Deity Saron was liable to have this name : hence we find plains so called in the Onomasticon of Eusebius. Ὁ Σαρων—ἡ ἀπο τῆ οὐρῆς Θαβωρ ἐπὶ τῇ Τιβεριάδα λίμνῃ χωρὰ.

rinth,

rinth, and of the oaks which grew near it. <sup>75</sup> Portus Cœnitis, Sinus Saronicus olim querno nemore redimitus ; unde nomen. Both the oaks and the place were denominated from the Deity Sar-On, and Chan-Ait, by the Greeks rendered Σαρων, and Κοινειtis, which are titles of nearly the same purport. Saron was undoubtedly an ancient God in Greece. <sup>76</sup> Lilius Gyraldus styles him Deus Marinus : but he was properly the Sun. Diana, the sister of Apollo, is named <sup>77</sup> Saronia : and there were Saronia sacra, together with a festival at <sup>78</sup> Trœzen ; in which place Orus was supposed to have been born. <sup>79</sup> Ωρον γενεσθαι σφισιν εν γη πρωτον. Orus was the same as Sar-On, the Lord of light. <sup>80</sup> Rocks were called Saronides, from having temples and towers sacred to this Deity : just as groves of oaks were, of which I took notice above. This interpretation is given by <sup>81</sup> Hesychius ; and by the Scholiast upon the following verse of Callimachus ;

<sup>82</sup> Η πολλας ὑπενεργε Σαρωνιδας ὕγρος Ιαων  
 Ηειρεν.

As oaks were stiled Saronides, so likewise were the antient

<sup>75</sup> Plin. L. 4. c. 8.

<sup>76</sup> Lilius Gyraldus. Syntag. 4. p. 170. from Pausanias, and Aristides in Themistoclem.

<sup>77</sup> Σαρωνια, Αρτεμις Αχαιοι. Hesych. She was by the Persians named Sar-Ait. Σαρηtis, Αρτεμις οι Περσαι. ibidem.

<sup>78</sup> Pausanias. L. 2. p. 189.

<sup>79</sup> Pausanias. L. 2. p. 181.

<sup>80</sup> Callimachus calls the island Asterie κακον σαρον. Αστερη, ποντοιο κακον σαρον. This by the Scholiast is interpreted καλυντρον but it certainly means a Rock. Hymn. in Delon. v. 225.

<sup>81</sup> Σαρωνιδες πετραι, η αι δια παλαιότητα κεχηνηται δρυες. Hesych.

<sup>82</sup> Callimachus. Hymn to Zeus. v. 22.



Druids, by whom the oak was held so sacred. Hence Diodorus Siculus speaking of the priests of Gaul, styles them <sup>83</sup> Φιλοσοφοι, θεολογοι — περιττως τιμωμενοι, ὅς ΣΑΡΩΝΙ-ΔΑΣ ονομαζουσι. This is one proof out of many how far the Amonian religion was extended: and how little we know of Druidical worship, either in respect to its essence or its origin.

### U. C. H.

Uch, Υκ, expressed also Ach, Och, Οχα, was a term of honour among the Babylonians, and the rest of the progeny of Chus; and occurs continually in the names of men and places, which have any connexion with their history. I have shewn in a former <sup>84</sup> treatise that the shepherds, who ruled in Egypt, were of that race; and that they came from Babylonia, and Chaldea. Eusebius informs us, that their national title was <sup>85</sup> Υκουσος; or, as it was undoubtedly expressed by the people themselves, Υγκουσος, Uc-Cufus. It is a term taken notice of by Apion, and Manethon; and they speak of it as a word in the sacred language of the country, which signified a king; <sup>86</sup> Υκ καθ' ἱεραν γλωσσαν βασιλεα σημαινει. I wonder that this word has been passed over with so little notice; as it is of great antiquity; and at the same time of much importance in respect to etymology. Uc-Cufus signified the royal or noble Cusean: and as it was a word in the sacred language of Egypt, we may from hence learn what that language was; and be assured that it was the primitive language of Chus, the

<sup>83</sup> Diodorus Siculus. L. 5. p. 308.

<sup>84</sup> See Observations and Inquiries upon ancient History. P. 196.

<sup>85</sup> Eusebii Præp. Evang. L. 10. c. 13. p. 500.

<sup>86</sup> Josephus contra Apion. L. 1. c. 13. p. 445.

same as the ancient Chaldaic. It was introduced among the Mizraim by the Auritæ, or Cuthites, together with their rites, and religion: hence it obtained the name of the sacred language. Diodorus Siculus affords <sup>87</sup> evidence to the same purpose: and it is farther proved by Heliodorus; who says that the sacred characters of Egypt, and those of the Cuthites in Ethiopia were the <sup>88</sup> same. This term occurs very often among the titles, of which the Babylonish names are composed; such as Ochus and Belochus. Among the Egyptians it is to be found in Acherez, and Achencherez; which are the names of two very ancient princes. Acherez is a compound of Ach-Ares, Magnus Sol; equivalent to Achorus, another name of the same Deity, assumed in like manner by their kings. The latter was sometimes expressed <sup>89</sup> Achor, Achoris, Ochuras, Uchoreus: which are all the same name diversified in different ages, and by different writers. As priests took the titles of the Deities whom they served, Lucan has very properly introduced a priest of Egypt under the name of Achoreus:

<sup>90</sup> quos inter Achoreus,

Jam placidus senio, fractisque modestior annis.

The name of Osiris seems to have been Uc-Sehor, and Uc-Sehoris. According to Hellanicus, if a person had in Egypt made enquiry about the term Osiris, he would not have been understood: for the true name was <sup>91</sup> Ufiris. Philo

<sup>87</sup> Diodorus Siculus. L. 3. p. 144.

<sup>88</sup> Heliodori Æthiopica. L. 4. p. 174.

<sup>89</sup> Achor, θεος απορμιος. Clement. Alexandr. Cohortatio. P. 33.

<sup>90</sup> Lucan. L. 8. v. 475.

<sup>91</sup> Καὶ γὰρ τὸν Οσίριν Ἑλλανικὸς Ὑσίριν εἰρηκεν ἀκηκοέναι ἀπὸ τῶν Ἱερέων λεγόμενον. Plutarch. Isis et Osiris. Vol. 1. p. 364.



Biblius from Sanchoniathon calls the same Deity <sup>92</sup> Ifiris ; and adds, that he was the brother of Cna, or Canaan ; and the inventor of three letters. *Ισιρις, των τριων γραμματαυ ευρετης, αδελφος Χνα τε Φοινικος*. I take Ifiris, and Ufiris, as well as Ofiris, to be all Uc-Schoris softened, and accommodated to the ears of Greece.

The Sun was stiled El-Uc, which the Grecians changed to *Λυκος*, Lucos ; as we learn from <sup>93</sup> Macrobius. He was also stiled El-Uc-Or, which was changed to *Λυκωρευς* ; and El-Uc-Aon, rendered Lycaon <sup>94</sup>, *Λυκαων*. As this personage was the same as El-Uc, *Λυκος* ; it was fabled of him, that he was turned into a wolf. The cause of this absurd notion arose from hence : every sacred animal in Egypt was distinguished by some title of the Deity. But the Greeks never considered whether the term was to be taken in its primary, or in its secondary acceptation : whence they referred the history to an animal, when it related to the God, from whom the animal was denominated. *Λυκος*, Lucos, was, as I have

<sup>92</sup> Eusebius. Præp. Evang. L. 1. c. 10. p. 39.

<sup>93</sup> Annum quoque vetustissimi Græcorum *λυκαδαντα* appellant τον απο το ΛΥΚΟΥ, id est Sole. &c. Macrobius. Saturn. L. 1. c. 17. p. 194.

<sup>94</sup> Lycaon was the same as Apollo ; and worshiped in Lycia : his priests were stiled Lycaones : he was supposed to have been turned into a wolf. Ovid. Metam. L. 1. v. 232. Apollo's mother Latona was also changed to the same animal. *Ἡ Λητώ εἰς Δήλον ἦλθε μεταβάλλεσθαι εἰς λύκον*. Scholia in Dionys. v. 525.

People are said to have been led to Parnassus by the howling of wolves ; *Λυκων ωρυγαις*. Pausanias. L. 10. p. 811.

The Hirpi were worshipers of fire ; and were conducted to their settlement in Campania by a wolf. Strabo. L. 5. p. 383.

In the account given of Danaus, and of the temple founded by him at Argos, is a story of a wolf and a bull. Pausan. L. 2. p. 153. The temple was stiled *Απολλωνος ἱερον Λυκιε*.

shewn, the name of the Sun: hence, wherever this term occurs in composition, there will be commonly found some reference to that Deity, or to his substitute Apollo. We read of <sup>95</sup> Λυκίη Απολλωνος ἱερον: of <sup>96</sup> Lycorus, a supposed son of Apollo: of <sup>97</sup> Lycomedes, another son: of <sup>98</sup> Lycosura, the first city, which the Sun beheld. The people of Delphi were of old called <sup>99</sup> Lycorians: and the summit of Parnassus, <sup>100</sup> Lycorea. Near it was a <sup>1</sup> town of the same name; and both were sacred to the God of light. From Lucos in this sense came lux, luceo, lucidus, and Jupiter Lucetius, of the Latines: and λυχνος, λυχνια, λυχνευω, of the Greeks: also Λυκαβας, and αμφιλυκος, though differently expressed. Hence it was, that so many places sacred to Apollo were stiled Leuce, Leuca, Λυκία, Leucas, Leucate.

Mox et Leucataë nimboſa cacumina montis,

Et formidatus nautis aperitur <sup>2</sup> Apollo.

<sup>95</sup> Pausanias above: also Apollo Λυκαίος, and Λυκαίος. Pausan. L. 1. p. 44. L. 2. p. 152, 153.

<sup>96</sup> Pausanias. L. 10. p. 811.

<sup>97</sup> Pausanias. L. 7. p. 530.

<sup>98</sup> Pausanias. L. 8. p. 678.

<sup>99</sup> Οἱ Δελφοὶ τὸ πρῶτον Λυκῶρεις ἐκαλούντο. Scholia in Apollon. Rhod. L. 4. v. 1489.

<sup>100</sup> Stephanus Byzant. and Strabo. L. 9. p. 640. said to have been named from wolves. Pausanias. L. 10. p. 811.

<sup>1</sup> Λυκῶρεια, πόλις Δελφίδος, ἐν ἣ τιμᾶται ὁ Απολλων. Etymolog. Magnum.

These places were so named from the Sun, or Apollo, stiled not only Λυκος, but Λυκῶρευσ and Λυκῶρειος: and the city Lucoreia was esteemed the oldest in the world, and said to have been built after a deluge by Lycorus, the son of Huamus. Pausan. L. 10. p. 811.

Ἵγιονος Φοῖβοιο Λυκῶρειοιο Καφαυρος. Apollon. L. 4. v. 1489.

Λυκῶρειοιο, ἀντιτὴ Δελφικῇ. Scholia. ibid. It properly signified *Solaris*.

<sup>2</sup> Virgil, Æneid. L. 3. v. 274.

Hence



Hence also inscriptions <sup>3</sup> DEO LEUCANIÆ: which term seems to denote, Sol-Fons, the fountain of day. The name Lycophron, Λυκοφρων, which some would derive from Λυκος, a wolf, signifies a person of an enlightened mind. Groves were held very sacred: hence lucus, which some would absurdly derive a non lucendo, was so named from the Deity there worshiped: as was Αἶμος, a word of the same purport among the Greeks.

This people, who received their theology from Egypt and Syria, often suppressed the leading vowel; and thought to atone for it by giving a new termination: though to say the truth, this mode of abbreviation is often to be observed in the original language, from whence these terms are derived. Κυρος, the name of Cyrus, seems to have suffered an abridgment of this nature. It was probably a compound of Uch-Ur, the same as Achor, and Achorus of Egypt, the great luminary, the Sun. In ancient times all kings, priests, and people of consequence took to themselves some sacred title. But as Aneith was abbreviated to Neith, Acherez to Cherez; so Achorus was rendered Chorus, Curus. Thus far is manifest, that Curus signified the Sun. <sup>4</sup> Ὁ μὲν οὖν Κυρος ἀπὸ Κυρὸς τῆς παλαιᾶς ὀνόματι εἶχεν· ἐκεῖνός τε ἀπὸ τῆς Ἡλίου γενεσθαι φασί· Κυρον γὰρ καλεῖν Πέρσας τὸν Ἡλίον. Ctesias likewise informs us that the name of Cyrus had this signification. <sup>5</sup> Καὶ τιθεῖται τὸ ὄνομα αὐτοῦ ἀπὸ τῆς Ἡλίου: *He was denomi-*

<sup>3</sup> Gruter's Inscriptions. Vol. 1. p. MLXXXII. n. 8.

<sup>4</sup> Plutarch. in Artaxerxe. P. 1012.

<sup>5</sup> Ctesias in Persicis.

So Hesychius Τὸν γὰρ ἥλιον οἱ Πέρσαι Κυρον λεγούσι. Hence Κυρος, αἰχμωρ, βασιλεὺς, *ibid.* also Κυρος, ἐξουσία.

*nated*

nated Cyrus from the Sun, which was so called. It was the same as Orus : and according to Strabo it is sometimes so expressed ; as we may infer from a river of this name, of which he says, <sup>6</sup> *Ἐκαλεῖτο δὲ πρῶτον Κορος*. We find it sometimes rendered *Κυρίς*, Curis : but still with a reference to the Sun, the Adonis of the east. Hesychius explains *Κυρίς, ὁ Ἀδωνίς*. In Phocis was <sup>7</sup> *Κυρῖα*, Currha, where Apollo *Κυρῖαιος* was honoured ; which names were more commonly expressed *Κιρῖα*, and *Κιρῖαιος*. The people of Cyrene are said by Palæphatus to have been originally Ethiopians or Cuthites. They, as well as the Egyptians, worshiped the Sun under the title of Achur, and Achor : and like them esteemed him the <sup>8</sup> *θεὸς ἀπομυῖος*. From the God Achur we may infer that

<sup>6</sup> Strabo, speaking of the river Cur, or Cyrus. L. 11. p. 764.

<sup>7</sup> Quid tibi cum Cyrrhâ ? quid cum Permessidos undâ ?

Martial. L. 1. Epigram. 77. v. 11.

Phocæicas Amphissæ manus, scopulosæque Cyrrha.

Lucan. L. 3. v. 172.

*Κιρῖαν, ἐπινειὼν Δελφῶν*. Pausan. L. 10. p. 817.

<sup>8</sup> Cyrenæici Achorem Deum (invocant) muscarum multitudine pestilentiam adferente ; quæ protinus intereunt, postquam litatum est illi Deo. Plin. L. 10. c. 28. See also Clement. Alexand. Cohort. P. 33.

Some late editors, and particularly Harduin, not knowing that Achor was worshiped at Cyrene, as the *θεὸς ἀπομυῖος*, have omitted his name, and transferred the history to Elis. But all the ancient editions mention Achor of Cyrene ; *Cyrenæici Achorem Deum*, &c. I have examined those printed at Rome, 1470, 1473. those of Venice, 1472, 1476, 1487, 1507, 1510. those of Parma, 1476, 1479, 1481. one at Brescia, 1496. the editions at Paris, 1516, 1524, 1532. the Basil edition by Froben, 1523 : and they all have this reading. The edition also by Johannes Spira, 1469, has *Acorem*, but with some variation. The spurious reading, *Elei myagrum Deum*, was, I imagine, first admitted into the text by Sigismund Gelenius, who was misled by the similarity of the two histories.



that their country was at first called Acurana; which is a compound of Achur-Ain, and betokens the great fountain of light. Acurana was abbreviated to Curane and Curene; but was always supposed to relate to the Sun, and Heaven. Hence the Greeks, who out of every obsolete term formed personages, supposed Cyrene to have been the daughter of the supreme Deity. <sup>9</sup> Κυρηνη, πολις Λιβυης, απο Κυρηνης της Ύψους. *The city Cyrene in Libya was denominated from Cyrene, the daughter of the most High.* There was a fountain here of great sanctity, which was in like manner denominated from the Sun. It was called <sup>10</sup> Κυρη πηγη, which terms are equivalent to Kur-Ain, and Achur-ain of the Amonians, and signify the fountain of the Sun. Pliny proves, that this was the purport of the terms, when he describes this part of the world. <sup>11</sup> Cyrenaica, eadem Tripolitana regio, illustratur Hammonis oraculo — et *Fonte Solis*. The like account is to be found in Pomponius Mela<sup>12</sup>. Ammonis oraculum, fidei inclytæ; et fons, quem Solis <sup>13</sup> appellant. As Achor was a term, which related

histories. Harduin has followed him blindly, without taking any notice of the more ancient and true reading.

<sup>9</sup> Stephanus Byzantinus. See also Scholia on Callimachus. Hymn. in Apoll. V. 91.

<sup>10</sup> Ὅϊδ' ἔπω Κυρης πηγης ἐδυναντο πελασσαι  
Δωριεες, πυκινην δὲ ναπαϊς Ἀζειλιν ἐναιον.

Callimachus. Hymn. in Apoll. V. 88.

<sup>11</sup> Plin. N. H. L. 5. p. 249.

<sup>12</sup> L. 1. c. 8. p. 43.

<sup>13</sup> Justin, speaking of the first settlement made at Cyrene, mentions a mountain Cura, which was then occupied. Montem Cyram, et propter amœnitatem loci, et propter *fontium* ubertatem occupavere. L. 13. c. 7.

to the Sun; we find it often compounded with Ων, On, another name of that Deity; from whence was formed Acharon. This was the true name of the city in Palestine, called in Scripture, according to our version, <sup>14</sup> Ekron. It was denominated from Achor, the God of flies, worshipped also under the name of Baal-zebub with the same attribute. The Caphtorim brought the worship of this God from Egypt; where was a river called Acharon; so denominated from the Deity of the country. This river, and the rites practised in its vicinity, are mentioned in a beautiful fragment from some Sibylline poetry, but when, or by whom composed, is uncertain. The verses are taken notice of by Clemens Alexandrinus, and what is remarkable, are certainly quoted long before the completion of what is portended. However the purport may perhaps be looked upon rather as a menace, than a prophecy.

<sup>15</sup> Ἰσι, θεα, τριταλαινα, μενεῖς ἐπὶ χερμασί Νεῖλος,  
Μοῦνη, μαινας, αἰδοῖς, ἐπὶ ψαμαθοῖς Αἰχροντός.

The Deity was likewise called Achad, and Achon: and many

<sup>14</sup> Conformably to what I say, Ekron is rendered Αἰκρόρων by the Seventy.  
1 Samuel c. 6. v. 15.

So also Josephus Antiq. Jud. l. 6. c. 1. p. 312.

In Achore vestigia Accaronis: Selden de Dijs Syris. Syntag. 6. p. 228.

Οὐ ζητήσῃσι Μυῖαν θεοῦ Αἰκρόρων. Gregory Nazianz. Editio Etonens. 1610.  
Pars secunda cont. Julianum. p. 102.

In Italy this God was stiled by the Campanians, Ἡρακλῆς Αἰτομυῖος. See Clemens. Cohort. p. 33.

The place in Egypt, where they worshipped this Deity, was named Achoris; undoubtedly the same, which is mentioned by Sozomen. l. 6. c. 18.

<sup>15</sup> Clemens Alexand. Cohort. p. 44.



many cities and countries were hence <sup>16</sup> denominated. Acon in Palestine is said to have been so named in honour of Hercules, the chief Deity in those <sup>17</sup> parts.

I have mentioned, that Ham, stiled also Cham, was looked up to as the Sun : and worshipped by his posterity. Hence both his images and priests were stiled Chamin : and many princes assumed this title, just as they did that of Orus, and Arez. His posterity esteemed themselves of the Solar race, by way of eminence : and the great founder of the Persic Monarchy was stiled Achamin, rendered by the Greeks *Αχαιμενης*, Achæmenes : and all of his family afterwards had the title of *Αχαιμενιοι*, and *Αχαιμενιδαι*, from the same pretensions. They all of them universally esteemed themselves the children of the Sun ; though they were likewise so called from their worship. Hence Lutatius Placidus in his Scholia upon Statius interprets the word Achæmenidæ by <sup>18</sup> *Solis Cultores*. This may serve to authenticate my etymology, and shew, that the term is derived from Cham,

He quotes another, where the fate of Ephefus is foretold :

*Ἵππια δ' οἰμῶξεις Ἐφεσος κλαίῃσα παρ' ὀχθαίῃς,*

*Καὶ Νηὸν ζήτησα τὸν οὐκετὶ ναίεταί τε.*

There is a third upon Serapis and his temple in Egypt :

*Καὶ σὺ Σεραπὶ λίθους ἀργούς ἐπικείμενε πολλὰς,*

*Κεῖσθ' ἢ πτώμα μέγιστον ἐν Αἰγυπτῷ τριταλαίῃ.*

The temple of Serapis was not ruined till the reign of Theodosius. These three samples of Sibylline poetry are to be found in Clemens above.

<sup>16</sup> Achad was one of the first cities in the world. Genesis, c. 10. v. 10.

Nisibis city was named both Achad and Achar. See *Geographia Hebræa* Extera of the learned Michaelis. p. 227.

<sup>17</sup> Stephanus Byzant.

<sup>18</sup> Lutatius Placidus upon Statius. Theb. l. 1. v. 718.

the

the Sun: but the purport of it was generally more limited, and the title confined to the royal race of the Persians; who were looked upon as the offspring of the Sun. The Cuthites of Ethiopia Africana had the same high opinion of themselves: hence Calafiris in Heliodorus invokes the Sun as his great ancestor. <sup>19</sup> *Ἐπικεκλησθω μαγνὺς ὁ Γενάρχης ἡμῶν Ἥλιος* and Chariclea in another place makes use of a like invocation: <sup>20</sup> *Ἥλιε, Γενάρχα προγονῶν ἡμῶν. O, Sun, the great source of my ancestry.* The Amonians, who settled at Rhodes, stiled themselves *Ἥλιαδαί, the Solar* <sup>21</sup> *race.* Those, who settled upon the Padus, did the <sup>22</sup> same. Hyde mentions a people in Diarbeker called <sup>23</sup> Chamfi; and says, that the meaning of the word is Solares; and the same in purport as Shemfi and Shamfi of the Arabians.

The term *Υκ*, of which I have been treating, was obsolete, and scarce known in the times when Greece most flourished: yet some traces of it may be found, though strangely perverted from its original meaning. For the writers of this nation, not knowing the purport of the words, which they found in their ancient hymns, changed them to something similar in sound; and thus retained them with a degree of religious, but blind reverence. I have shewn, that of *El-Uc* they formed *Λυκος, Lucus*; which was acknowledged.

<sup>19</sup> Heliodori *Æthiopica*. l. 4. p. 175.

<sup>20</sup> Heliodori *Æthiopica*. l. 10. p. 472.

<sup>21</sup> Diodorus Siculus. l. 5. p. 327.

<sup>22</sup> Apollonius Rhod. of the *Heliadæ*. l. 4. v. 604.

<sup>23</sup> Chamfi, seu Solares, sunt Arabice Shemfi vel Shamfi.

Hyde *Religio Vet. Pers.* p. 523. and 575.

Cham.



ledged to be the name of the Sun : of El-Uc-Aon, Lycaon : of El-Uc-Or, Lycorus and Lycoreus :

<sup>24</sup> Η κιθαρις, η τοξα Λυκωρεος εντεα Φοιβη.

So from Uc-Ait, another title of the God, they formed Hecatus, and a feminine, Hecate. Hence Nicander speaks of Apollo by this title :

<sup>25</sup> Εξομενος τριποδεσσι παρὰ Κλαραιοις Έκατοιο.

And Herophile the Sibyl of the same Deity :

<sup>26</sup> Μοιραν εχουσ' Έκατω της τοτ' Ανακτορις.

The only person who seems knowingly to have retained this word, and to have used it out of composition, is <sup>27</sup> Homer. He had been in Egypt; and was an admirer of the theology of that nation. He adhered to ancient <sup>28</sup> terms with a degree of enthusiasm; and introduced them at all hazards, though he many times did not know their meaning. This word among others he has preserved; and he makes use of

Cham being pronounced Sham, and Shem, has caused some of his posterity to be referred to a wrong line.

<sup>24</sup> Callimachus. Hymn to Apollo. v. 19.

<sup>25</sup> Nicander Alexipharmica. v. 11.

<sup>26</sup> Pausanias. l. 10. p. 827.

<sup>27</sup> It is however to be found in Euripides under the term οχρε. Theseus says to Adrastus :

Εκ τε δ' ελαιυνεις επτα προς Θηβας Οχρε. Supplices. v. 131.

<sup>28</sup> From Uc and Uch came the word euge : also ευχη, ευχομαι, ευχαλη, of the Greeks. Callimachus abounds with ancient Amonian terms. He bids the young women of Argos to receive the Goddess Minerva,

Συν τ' ευαγορια, συν τ' ευγμασι, συν τ' αλαλυγαις.

Lavacr. Palladis. v. 139.

From Uc-El came Euclea Sacra, and Ευκλες Ζευς. Ευκλεια, Αρτεμις.

Ευκλες, Διος ιερευς, εν Μεγαροις και εν Κορινθα. Hesychius, so amended by Albertus and Hemsterhusius.

āt adverbially in its proper sense, when he describes any body superlatively great, and excellent. Thus he speaks of Calchas as far superior to every body else in prophetic knowledge, and stiles him οχ' αριστος :

<sup>29</sup> Καλχας Θεσορίδης οἰωνοπολῶν οχ' αριστος,

Ὅς ἤδη τὰ τ' εἶοντα, τὰ τ' εἴσομενα, πρὸ τ' εἶοντα.

So on the Trojan side Helenus is spoken of in the same light :

<sup>30</sup> Πριάμειδης Ἑλένος οἰωνοπολῶν οχ' αριστος.

So <sup>31</sup> Φωκῆων οχ' αριστον, <sup>32</sup> Αἰτωλῶν οχ' αριστος, and <sup>33</sup> Τυχίος—Σκυτοτομῶν οχ' αριστος.

In these and in all other instances of this term occurring in Homer, it is observable, that it is always in the same acceptation, and uniformly precedes the same word, αριστος. It is indeed to be found in the poetry ascribed to <sup>34</sup> Orpheus : but as those verses are manifestly imitations of Homer, we must not look upon it as a current term of the times, when

<sup>29</sup> Iliad. A. V. 69.

<sup>30</sup> Iliad. Z. V. 76.

<sup>31</sup> Iliad. P. V. 307.

<sup>32</sup> Iliad. O. V. 282.

<sup>33</sup> Iliad. H. V. 221. It occurs in other places :

Λευασει, ὅπως οχ' αριστα μετ' ἀμφοτέροισι γένηται. Iliad. Γ. V. 110.

Τίς τ' ἀρ' τῶν οχ' αριστος ἐστίν, σὺ μοι ἐννεπε, Μῆσα. Iliad. B. V. 761.

Also Odyss. Θ. V. 123. and Ω. V. 428.

<sup>34</sup> In the Hymn to Silenus that God is called Σιληνῶν οχ' αριστε. And in the poem de Lapidibus, the Poet speaking of heroic persons mentions their reception in heaven :

Ἀμώμητοι Δίος οἶκοι

Χαίροντας δέξαντο θεογενέων οχ' αριστε.

Hymn 35. v. 2. and περὶ Λιθῶν. Proem. v. 14.



that poetry was composed: nor was it ever, I believe, in common use, not even in the age of Homer. It was an Amonian term, joined inseparably with another borrowed from the same people. For *αρις* was from Egypt, and Chaldea. Indeed most of the irregular degrees of comparison are from that quarter; being derived from the Sun, the great Deity of the Pagan world, and from his titles and properties. Both *αριων* and *αρις* were from *αρις*, the Arez of the east. From Bel, and Baaltis, came *βαλτιων*, and *βαλτις*: *αμειων* is an inflection from Amon. From the God Aloeus came *λωιος*, *λωιτερος*, and *λωιος*: from *κερεν* changed to *κερας*, *κερατος*, were formed *κρεσσων*, *κρεισσων*, *κρατερος*, and *κρατις*.

## P H I.

Phi signifies a mouth; also language, and speech. It is used by the Amonians particularly for the voice and oracle of any God; and subjoined to the name of that Deity. The chief oracle in the first ages was that of Ham, who was worshiped as the Sun, and stiled El, and Or. Hence these oracles are in consequence called Amphi, Omphi, Alphi, Elphi, Urphi, Orphi. It is made to signify, in the book of <sup>35</sup> Genesis, the voice, or command of Pharaoh. From Phi in this acceptation came *φημι*, *φημη*, *φημις*, *φασκω*, *φατις*, fama, fari,—ita farier in fit. I imagine that the term Pharaoh itself is compounded of Phi-Ourah, Vox Ori, five Dei. It was no unusual thing among the ancients to call the words of their

<sup>35</sup> Genesis. c. 45. v. 21.

prince the voice of God. Josephus informs us that it signified a king : <sup>36</sup> 'Ο Φαραων παρ' Αιγυπτίοις βασιλεα σημαίνει : and Ouro in the Copto-Arabic Onomasticon is said to signify the same : but I should think, that this was only a secondary acceptation of the original term.

Phi is also used for any opening or cavity : whence we find the head of a fountain often denominated from it ; at least the place, whence the fountain issued forth, or where it lost itself. And as all streams were sacred, and all cavities in the earth looked upon with a religious horror, the Amonians called them Phi-El, Phi-Ainon, Phi-Anes ; rendered by the Greeks Phiale, Phænon, Phanes, Phaneas, Paneas. The chief fountain of the river Jordan lost itself underground, and rose again at some miles distance. It sunk at Phiale, and rose again at <sup>37</sup> Paneas. Pliny speaks of a place of this sort at <sup>38</sup> Memphis, called Phiala ; and, as he imagines, from its figure : but it was undoubtedly a covert aquæduct, by which some branch of the river was carried. The Nile itself is said to be lost underground near its fountains ; and that place also was called Phiala. <sup>39</sup> Phialam appellari fontem ejus, mergique in cuniculos ipsum amnem. There was also a fountain of this name at <sup>40</sup> Constantinople. Sometimes it occurs without the aspirate, as in Pella, a city of Palestine,

<sup>36</sup> Josephus. Antiq. Jud. L. 8. c. 6.

<sup>37</sup> See Relandi Palæstina. Vol. 1. c. 41. p. 265.

<sup>38</sup> Plin. L. 8. c. 46.

<sup>39</sup> Plin. L. 5. c. 9.

<sup>40</sup> Ευρυτατη φιαλη τις ιασπιδος εκτομος αερης.

Paulus Silentarius. Part. 11. v. 177. See Relandus above.



named undoubtedly from its fountains: for Pliny calls it *Pellam aquis* <sup>41</sup> *divitem*.

Mines were held sacred; and like fountains were denominated from *Ænon*, and *Hanes*, those titles of the Sun. In Arabia near Petra was a mine, worked by condemned persons, which was named <sup>42</sup> *Phinon*, and *Phænon*. Epiphanius mentions <sup>43</sup> *Φανησια μεταλλα*, or the mines of *Hanes*; to which Meletius a bishop of the Thebaïs was condemned.

### A I.

*Ai*, and *Aia*, signifies a district or province; and as most provinces in Egypt were insular, it is often taken for an island. In other parts it was of much the same purport as *αία* of the Greeks, and betokened any <sup>44</sup> region or country. It was from hence, that so many places have been represented by the Greeks as plurals, and are found to terminate in *ai*; such as *Athenai*, *Thebai*, *Pherai*, *Patrai*, *Amyclai*, *Therapnai*, *Clazomenai*, *Celænai*. There are others in *eia*; as *Chæroneia*, *Coroneia*, *Eleia*. In others it was rendered short; as in *Oropia*, *Ellopi*a, *Ortygia*, *Olympia*, *Æthiopia*, *Scythia*, *Cænia*, *Icaria*. It is likewise found expressed by a single letter, and still subjoined to the proper name: hence we meet with *Ætna*, *Arbela*, *Larissâ*, *Roma*, *Himera*, *Hemera*, *Nufa*,

<sup>41</sup> Plin. L. 5. c. 18.

<sup>42</sup> Athanasii Epist. ad solitariam vitam agentes. P. 658.

<sup>43</sup> Epiphanius adversus Hæres. L. 2. tom. 2. p. 719.

<sup>44</sup> See the learned Professor Michaelis in his *Geographia Extera Hebræor.* P. 134, 135.

Nyssa, Patara, Arena, <sup>45</sup> Cabasa, and the like. We may from hence prove, and from innumerable other instances, that among the people of the east, as well as among other nations, the word in regimine was often final. Thus the land of Ion was termed Ionia: that of Babylon, Babylonia: from Assur came Assyria: from Ind, India: from Lud, Ludia: in all which the region is specified by the termination. To say Lydia tellus, Assyria tellus, is in reality <sup>46</sup> redundant. In the name of Egypt this term preceded, that country being stiled Ai-Gupt, Αἰγυπτος, the land of the Gupti, called afterwards Cupti, and Copti.

#### COMMON NAMES RELATING TO PLACES.

As to the common names, which are found combined with additional terms, in order to denote the nature and situation of places; they are for the most part similar to those in the ancient Chaldaic, and admit of little variation.

Air is a city: often expressed Ar, and Ara. Hence Arachofia, Arachotus, Aracynthus, Arambis, Aramatha (Ar-Ham-aith) Archile, Arzilla, Arthedon: all which were cities, or else regions denominated from them.

Kir, Caer, Kiriath, are words of the like purport. We

<sup>45</sup> The Ionians changed this termination into *ν*. Hence Arene, Camissene, Cyrene, Arface, Same, Capissene, Thebe, &c.

<sup>46</sup> Colchis was called Aia simply, and by way of eminence: and probably Egypt had the same name, for the Colchians were from Egypt. Strabo mentions *Ιασονος πλεον τον εις Αιαν*, l. i. p. 38. and Apollonius stiles the country of Colchis Aia.

*Αια γεμην επι νυν μενει εμπεδον, υιωνοιτε*

*Των δ' ανδρων, ες ος γε καθισατο ναιεμεν Αιαν*. l. 4. v. 277.



read in the Scriptures of Kiriath Sepher, Kiriath Arba, Kiriath Jearim. It was in some parts pronounced Kirtha, and Cartha. Melicartus, the Hercules of the Phenicians and Cretans, was properly Melech-Carta, the Deity of the place. The city of Tigranes in Armenia was called Tigranocerta. One name of Carthage was *Καρχηδών*, from Car-Chadon, the same as Adon. It was also called Carthada from Cartha-Ada, the city of the queen or Goddess, who was by the Romans supposed to be Juno, but was properly the Amonian Elifa. Caer among many ancient nations signified a city, or fortress; as we may learn from the places called Carteia, Carnaim, Caronium, Caroura, Carambis. Among the Britons were of old places exactly analagous, such as Caerlisle, Caerdiff, Caerphilly, Caernarvon, and Caeruriah in Cornwall.

Kir and Caer are the same term differently expressed. In Scripture we meet with Kir Haresh, and Kir-Hareseth. Isaiah. c. 16. v. 7. and v. 11. and Kir Moab, c. 15. v. 1. and Kir Heres, of the same purport as Kir Haresh, is mentioned by Jeremiah, c. 48. v. 31. Upon the Euphrates was Cercusium, and Carchemish. In Cyprus was Kironia, rendered *Κερωνία* by <sup>47</sup> Ptolemy; whose true name was Kir-On, the city of the Sun; where was a temple to Our-Ain, stiled Urania. Kir-On was often rendered Cironis, Coronis; and the Deity Coronus and <sup>48</sup> Cronus. By these means the place was substituted for the Deity, and made an object of worship. Of this abuse I shall often speak. Arte-

<sup>47</sup> Lib. 5. c. 14.

<sup>48</sup> Coronus is to be met with in Greece. He is mentioned as a king of the Lapithæ, and the son of Phoroneus; and placed near mount Olympus.

—Ὁν ἐξασίλευσε Κορωνίς, ὁ φορωναῖος. Diodorus. l. 4. p. 242.

mis was properly a city, Ar-Themis, the same as Thamuz of Egypt. What was called Artemis, and Artemisium, was in some places reversed, and expressed by Kir subjoined: hence Themiscir, and Themiscira in Pontus.

Col, Cal, Calah, Calach, signify properly an eminence, like the Collis of the Romans: but are often used for a fortress so situated. We sometimes meet with a place stiled absolute Calah: but the term is generally used in composition, as Cala Nechus, Cala-Anac, Cala-Chan, Cala-On, Cala-Es, Cala-Ait, Cala-Ur, Cala-Ope, Cala-Ham, Cala-Amon, Calal-Adon: whence came the names of people and places stiled <sup>49</sup> Callinicus, Calachene, <sup>50</sup> Colonæ, Cales, Calathe, Calistæ, Calathusa, Calauria, Colorina, Caliope, Calama, Calamos, <sup>51</sup> Calamon, Calymna, Calydnus, Calycadnus; all which were places in Phrygia, Bithynia, Assyria, Libya, denominated from their situation and worship.

Comah is used for a wall: but seems to be sometimes taken for those sacred inclosures, wherein they had their Puratheia: and particularly for the sacred mount, which stood in those inclosures. From Comah came the Greek χωμα, a round hill or mound of earth; called also Taph and ταφος; and thence often mistaken for a tomb: but it was originally a high altar.

<sup>49</sup> Upon the Euphrates.

<sup>50</sup> A city in Parthia.

<sup>51</sup> Calamon or Cal-Amon, was a hill in Judea; which had this name given to it by the Canaanites of old. Cyril mentions—*αφικομενοι τινες απο τη ΟΡΟΥΣ Καλαμωνι*.—in *epistolâ ad Calosyrium*.



By Gib is meant an hill. Gibeon was the hill of the Sun: said to be famous for its springs. Gibethon is a compound of Gib-Ethon or Ath-On, titles of the same Deity. Nadab the son of Jeroboam was slain by Baasha at Gibethon of the <sup>52</sup> Philistines.

Har and Hor signify a mountain; *ορος* of the Greeks.

Tin seems to have signified a sacred place, for sacrifice; a kind of high altar. The Greeks generally expressed it in composition, *Τις*: hence we read of Opheltis, Altis, Baaltis, Abantis, Abfyrdis. It was in use among the ancient Hetru-rians and other nations: hence came the terms Aventinus, Palatinus, <sup>53</sup> Numantinus, &c. It seems to be the same as Tan in the east, which occurs continually in composition, as in Indos-tan, Mogolis-tan, Pharfis-tan, Chufis-tan.

Tor is an hill or tower. Many places in Greece had it in their composition; such as Torone, Torete, Toreate: also in Hetruria, Torchonium. Turzon in Africa was a tower of the <sup>54</sup> Sun. It was sometimes expressed Tar, hence Tar-cunia, Taracena, Tarracon in Spain, Tarne (Tar-ain) which gave name to a fountain in Lydia; Taron (Tar-On) in Mauritania. Towers of old were either Prutaneia, or light-houses, and were stiled Tor-Is: whence came the Turris of the Romans. Sometimes these terms were reversed, and the tower was called Astur. Such a one was near some hot

<sup>52</sup> 1 Kings. c. 15. v. 27.

<sup>53</sup> In Canaan was a well known region called Palæstine.

So Tan-agra, Tan-is, Tyndaris.

Tin in some languages signified, mud, or soil.

<sup>54</sup> Ptolemy. l. 4. p. 112.

streams at no great distance from Cicero's Villa. It is thus described by Plutarch : *ΑΣΥΡΑ—χωριον παραλιον Κικερωνος*. The river too was called Astura. There was also a place of this name opposite to the island Lesbos, undoubtedly denominated from the like circumstances in its situation ; as may be learned from Pausanias, who had seen it. *Υδωρ δε απο πηγων ανερχομενον μελαν ιδων οίδα εν Ασυροις ταδε Ασυρα απαντικρυ εσι Λεσβος λουτρα εσι θερμα εν τω Αταρνει καλουμενω*.

Caph, Cap, and Cephas, signify a rock ; and also any promontory or headland. As temples used to be built upon eminences of this sort ; we find this word often compounded with the titles of the Deity there worshiped, as Caph-El, Caph-El-On, Caph-Aur, Caph-Arez, Caph-Is, Caph-Is-Ain, Caph-Ait ; whence came Cephale, Cephalonia, Caphareus, Capisa, Cephifus, Capiffene, Cephene, Caphyataë, Capatiani. In Iberia was a wonderful edifice upon the river Boëtis, mentioned by Strabo, and called Turris Capionis. It was a Pharos, dedicated, as all such buildings were, to the Sun : hence it was named Cap-Eon, Petra Solis. It seems to have been a marvellous structure. Places of this sort, which had towers upon them, were called Caphtor. Such a one was in Egypt, or in its <sup>55</sup> vicinity : whence the Caphtorim had their name. It was probably near <sup>56</sup> Pelusium, which they quitted very early for the land of Canaan.

Diu sometimes, but sparingly, occurs for an island ; and is

<sup>55</sup> See Amos. c. 9. v. 7.

<sup>56</sup> Jeremiah. c. 47. v. 4. speaks of the island of Caphtor in Egypt.



generally by the Greeks changed to Dia, Δία. The purport of it may be proved from its being uniformly adapted to the same object. The Scholiast upon Theocritus takes notice that the island Naxos was called Dia: <sup>57</sup> Δίαν τὴν νῦν καλεσμένην Νάξον; and he adds, πολλαὶ δὲ καὶ ἕτεραι εἰσὶ νῆσοι Δίαι καλεσμέναι, ἥτε πρὸ τῆς Κρήτης—καὶ ἡ περὶ Μήλον, καὶ ἡ περὶ Ἀμοργόν, καὶ ἡ τῆς Κέω χερσόνησος, καὶ ἡ Πελοπόννησος. All these were islands, or peninsular regions.

## B E T H.

Beth is a house or temple; as in <sup>58</sup> Beth-El, Bèth-Dagon, Beth-Shemesh, Beth-Oron, or Beth-Or-On, &c. &c. It is sometimes subjoined, as in Phar-beth, and Elisa-beth; the latter of which is the house of <sup>59</sup> Elisa, the same as Elusa of Idume, and Eleusa of Egypt. Beth was in different countries expressed Bat, Bad, Abad. Hence we meet at this day with Pharsabad, Astrabad, Amenabad, Moustafabad, Iahenabad in Persia, India, and other parts of the east. Balbec in Syria is supposed to be the same as Balbeth, the temple of Bal, or the Sun. *There are, says* <sup>60</sup> Dr. Pocock, *many cities in*

<sup>57</sup> Theocritus. Idyll. 2. v. 45. Scholia.

It is still common in the Arabian Gulf, and in India; and is often expressed Dive, and Diva; as in Lacdive, Serandive, Maldive. Before Goa is an island called Diu κατ' ἐξοχὴν.

<sup>58</sup> Βαίθηλ, οἶκος Θεοῦ. Hesychius.

Βαίθηλ, θεῖος ναός. Suidas.

<sup>59</sup> Elisa, called Eliza, Elefa, Eleasa, Ελεασα. 1 Maccab. c. 9. v. 5. and c. 7. v. 40. often contracted Lesa, Lasa, &c.

<sup>60</sup> Pocock's Travels. Vol. 2. p. 106.

*Syria, that retain their ancient names. Of this Balbeck, or rather Balbeit, is an instance; which signifies the house or temple of Baal.* Gulielmus Tyrius, so called from being bishop of Tyre, who wrote of the Holy war, alludes to Baalbec, under the name of <sup>61</sup> Balbeth. He lived in the eleventh century, and died anno 1127. According to Iablonsky, Bec and Beth are of the same meaning. Atarbec in Egypt is the temple of Atar or Athar; called Atarbechis by <sup>62</sup> Herodotus. The same is Athyr-bet, and stiled Athribites (Αθρειβιτης) by <sup>63</sup> Strabo. The inner recess of a temple is by Phavorinus and Hesychius called Βαιτης, Βετης, Βετις, similar to בית אש among the Chaldeans. It was the crypta or sacred place, where of old the everlasting fire was preserved. Hesychius observes, Βετης, το αποκρυφον μέρος τῆς ἱερῆς. Bet-Is signifies the place of fire.

It is said of Horapollo by Suidas, that he was a native of Phainubuth in Egypt, belonging to the nome of Panopolis: Ὁραπολλων Φαινυβυθως κωμης τῆς Πανοπολιτῆς Νομῆς. Phainubuth is only Phainabeth varied, and signifies the place sacred to Phanes; which was one of the most ancient titles of the Deity in Egypt. So Pharbeth was an abbreviation of Pharabeth, or the house of Pharaoh.

G A U, expressed C A U, C A, and C O.

Gau likewise is a term which signifies a house; as we learn

<sup>61</sup> Iablonsky. Vol. 1. l. 1. c. 1. p. 4. de Gulielmo Tyrio, ex libro 21. c. 6.

<sup>62</sup> Herodorus. L. 2. c. 41.

<sup>63</sup> Strabo. L. 17. p. 1167.



from Plutarch. The great and decisive battle between Alexander and Darius is generally said to have been fought at Arbela. But we are assured by this writer, that it was decided at Gaugamela<sup>64</sup>. He says, that Gau signified in the language of the country a house: and that the purport of the word Gaugamela was the house of a camel. This name, it seems, was given to the town on account of a tribute exacted for the maintenance of a camel, which had saved the life of some king, when he fled from battle: and the reason why the victory of Alexander was adjudged to Arbela, arose from its being more famous than the other place: for Gaugamela was not of sufficient repute: therefore the honour of this victory was given to Arbela, though it was according to some five hundred, according to others six hundred stadia<sup>65</sup> from the field of battle. I have not now time, nor is it to my purpose, to enter into a thorough discussion of this point: I will only mention it as my opinion, that Arbela and Gaugamela were the same place. The king alluded to is said by<sup>66</sup> Strabo to have been Darius the son of Hystaspes. But is it credible, that so great a prince, who had horses of the fa-

<sup>64</sup> Ταῦτα μὲν οὖν Ἐρατοδωρὸς ἱστορεῖ· τὴν δὲ μεγάλην μάχην πρὸς Δαρείον οὐκ ἐν Ἀρβηλοῖς—ἀλλὰ ἐν Γαυγαμηλοῖς γενέσθαι· συνεπέσειν δὲ φασὶν οἶκον Καμηλῆ τὴν διαλεκτόν. Plutarch. vita Alexand. Vol. i. p. 683.

Strabo says the same. Ἐστὶ μὲν οὖν τόπος ἐπίσημος ἔτος, καὶ τὸ ὄνομα μεθερμηνεύθεν γὰρ ἐστὶ Καμηλῆ οἶκος. L. 16. p. 1072.

<sup>65</sup> Οἱ μὲν τὰ πλεῖστα συγγραψάντες λεγούσιν, ὅτι ἑξακοσίαις σταδίαις ἀπέχει· οἱ δὲ τὰ ἐλαχίστα, ὅτι ἐς πεντακοσίας.

Ἀλλὰ ἐν Γαυγαμηλοῖς γὰρ γενέσθαι τὴν μάχην πρὸς τῷ ποταμῷ Βαμαδῷ λέγει Πτολεμαῖος καὶ Ἀριστοβόλος· πόλις δὲ ἦν τὰ Γαυγαμηλα, ἀλλὰ καμὴ μεγάλη, ἔδε ὀνομαστὸς ὁ χώρος, ἔδε εἰς ἀκὴν ἦδ' οὗτο ὀνομα.

Arrian. Expedit. Alex. L. 6. p. 247.

<sup>66</sup> Strabo. L. 16. p. 1072.

mous breed of Nyfa, as well as those of Persis and Arabia, the most fleet of their kind, should be so circumstanced in battle, as to be forced to mount a camel, that could scarce move six miles in an hour: and this at a time when the greatest dispatch was necessary? This author gives a different reason for the place being thus denominated. He says, that it was allotted for the maintenance of a camel, which used to bring the king's provisions from Scythia, but was tired and failed upon the road. I know not which of the two circumstances in this short detail is most exceptionable; a king of Persia's provisions being brought to Babylon, or Sushan from Scythia; or a tired camel having such a pension. The truth is this: the Grecians misinterpreted the name, and then forged these legendary stories to support their <sup>67</sup> mistake. Had they understood the term, they would have been consistent in their history. Gau, and, as it was at times expressed, Cau, certainly signifies a house, or temple: also a cave, or hollow; near which the temple of the Deity was founded. For the Amonians erected most of their sacred edifices near caverns, and deep openings of the earth. Gaugamela was not the house of a camel, as Plutarch and Strabo would persuade us, notwithstanding the stories alledged in support of the notion: but it was the house and temple of Cam-El, the Deity of the country. Arbela was a place sacred to Bel, called Arbel, אַרְבֵּל of the Chaldeans. It was

<sup>67</sup> Strabo acknowledges the failure of his countrymen in this respect.—Πολλὰ μὲν οὖν καὶ μὴ οὐτά λεγόντων ὅτι Ἀρχαῖοι Συγγρηγῆς, συντεθραμμένοι τῇ ψευδεὶ διατῆς μυθολογίας. l. 8. p. 524.



the same as Beth Arbel of <sup>68</sup> Hosea: and Gaugamela is of the same purport, relating to the same God under different titles. The Grecians were grossly ignorant in respect to foreign events, as Strabo repeatedly confesses: and other writers do not scruple to own it. Lyfimachus had been an attendant upon Alexander during the whole series of his conquests in Asia: there had been nothing of moment transacted; in the success of which he had not partaken. Yet even in his days, when he was king of Thrace, the accounts of those great actions had been so misrepresented, that when a history of them was read in his presence, they seemed quite new to him. It is all very fine, says the prince; but where was I when all this happened? There was a series of events exhibited, with which the person most interested was least acquainted. We may then well imagine, that there existed in the time of Plutarch many mistakes, both in respect to the geography of countries very remote, and to the <sup>69</sup> language of nations, with whom the Romans were little acquainted. The great battle, of which we have been speaking, was confessedly

<sup>68</sup> *All thy fortresses shall be spoiled, as Shalman spoiled Beth-Arbel in the day of battle. The mother was dashed in pieces upon her children.* Hosea. c. 10. v. 14. *Ar* in this place does not signify a city; but *אל*, the title of the Deity: from whence was derived *ἱερός* of the Greeks. The seventy, according to some of their best copies, have rendered Beth Arbel *οικον ἱερο-Βααλ*, which is no improper version of Beth-Aur-Bel. In some copies we find it altered to the house of *Jeroboam*; but this is a mistake for Jero-Baal. Arbelus is by some represented as the first deified mortal. Cyril contra Julian. l. 1. p. 10. and l. 3. p. 110.

There was an Arbela in Sicily. Stephanus, and Suidas. Also in Galilee; situated upon a vast cavern. Josephus seized and fortified it. Josephi Vita. p. 29.

<sup>69</sup> See Strabo. l. 11. p. 774. l. 15. p. 1006. l. 1. p. 41. p. 81.

See also PhiloBiblius apud Euseb. P. E. l. 1. c. 10. p. 34. Iamblichus. § 7. c. 5. fought

fought at Gaugamela. Ptolemy Ceraunus, who was present, averred it; as did Aristobulus: and it has been recorded by Plutarch and others. It is also adjudged to Arbela by persons of equal credit: and it must certainly have been really there transacted: for notwithstanding the palliating excuse of Plutarch, it is utterly incredible in respect to so great a victory, that the scene of action should be determined by this place, if it were sixty, or, as some say, seventy miles out of the way. But in reality it was at no such distance. Diodorus Siculus says, that Alexander immediately after the victory attacked Arbela, and took it: and found in it many evidences of its being a place of consequence. <sup>70</sup> Θάψας τῆς τετελευτηκότας ἐπέβαλε τοῖς Ἀρβηλοῖς, καὶ πολλὴν μὲν εὗρεν ἀφθονίαν τῆς τροφῆς, οὐκ ὀλίγον δὲ κόσμον, καὶ γὰζαν βαρβαρικήν, ἀργυρίῃ δὲ τάλαντα δισχίλια. The battle was fought so near the city, that Alexander was afraid of some contagion from the dead bodies of the enemy, which lay close by it in great abundance.

I have mentioned, that Gaugamela was the temple of Cham-El, or Cham-Il. This was a title of the Deity brought from Chaldea to Egypt; and from thence to Greece, Hetruria, and other regions. The Greeks out of different titles, and combinations, formed various Deities; and then invented different degrees of relation, which they supposed to have subsisted between them. According to Acusilaus Cham-Il was the Son of Vulcan, and Cabeira. <sup>71</sup> Ἀκυσίλαος δὲ ὁ Ἀργεῖος ἐκ Καβείρης καὶ Ἡφαίστου Καμίλον λεγεί. He was by others ren-

<sup>70</sup> Diodorus Siculus. l. 17. p. 538. He makes no mention of Gaugamela.

<sup>71</sup> Strabo, l. 10. p. 724.



dered Camillus, whose attendants were the Camilli ; and he was esteemed the same as Hermes of Egypt. <sup>72</sup> Statius Tullianus de vocabulis rerum libro primo ait dixisse Callimachum, Tuscos Camillum appellare Mercurium, &c. Romani quoque pueros et puellas nobiles et investes Camillos et Camillas appellant, Flaminicarum et Flaminum præministros. Servius speaks to the same purpose. <sup>73</sup> Mercurius Hetruscâ linguâ Camillus dicitur. The reason of the attendants being also called Camilli was in consequence of a custom among the ancients of conferring generally upon the priests the title of the Deity, whom they served. The Camilli were commonly young persons of good family, as we learn from Plutarch ; and were to be found in the temples of Jupiter, or Zeus : for Zeus and Hermes were originally the same : <sup>74</sup> *Και τον ὑπηρέτηντα τῷ Ἰεῷ τῷ Διὸς ἀμφιθάλη παιδὰ λεγέσθαι Καμιλλόν, ὡς καὶ τον Ἑρμῆν· ἔτιωσ ἐνίοι τῶν Ἑλλήνων Καμιλλόν ἀπο τῆς διακονίας προσηγορευόν.* He mentions Ἑρμῆν—Καμιλλόν ἀπο τῆς διακονίας, and supposes that Camillus had the name of Hermes from the similarity of his office, which was waiting upon the Gods. But the Chaldeans and Egyptians from whom these titles were borrowed, esteemed Hermes as the chief Deity, the same as Zeus, Bel, and Adon. They knew nothing of Mercurius pedisequus, nor Hermes the lacky. They stiled their chief God Cam-Il, or Camillus, and his priests had the same title. He did not borrow it from them ; but they received it from him. The name is sometimes expressed

<sup>72</sup> Macrobius. Saturn. l. 3. c. 8. p. 284.

<sup>73</sup> Servius in lib. 1.1. Æneid. v. 558.

<sup>74</sup> Plutarch in Numâ. p. 64.

Camulus : and the Amonians, who travelled westward, brought his rites and worship into the western parts of Europe : hence there are inscriptions to be found inscribed<sup>75</sup> Camulo Sancto Fortissimo. He was sometimes taken for Mars : as we may learn from an inscription in Gruter.

<sup>76</sup> M A R T I C A M U L O

Ob Salutem Tiberi Claud: Cæs. Cives Remi posuerunt.

Such is the history of this Deity ; whose worship was better known in the more early ages ; and whose temple was stiled Gau-Camel, by the Greeks rendered Gaugamela. I make no doubt but that Arbela was the same place : for places had as many names as the Deity worshiped had titles. Arbela was probably the city, and Gaugamela the<sup>77</sup> temple ; both sacred to the same Deity under different names.

It is remarkable that Syncellus, speaking of Venephres King of Egypt, says, that he built the pyramids of<sup>78</sup> Co-chone ; which are the principal pyramids of that country. Eusebius before him had taken notice of the same history :<sup>79</sup> Ουενεφρης, εφ' ου ο λιμος κατεσχε την χωραν, ος και τας Πυραμιδας περι Κοχωνην ηγειρεν. *Venephres was a prince, in whose time happened a famine in the land of Egypt. He was the same, who built the Pyramids about Cochone.* Now Co-Chone, analogous to Beth-El, Beth-Shan, Beth-Dagon, signifies the temple of the Deity ; the house of the great king,

<sup>75</sup> Gruter. P. lvi. n. 11. vol. 1.

<sup>76</sup> Gruter. Vol. 1. P. lvi. 12. also P. xl. 9.

<sup>77</sup> Or else Beth-Arbel was another name of the same temple.

<sup>78</sup> Syncellus. P. 55.

<sup>79</sup> Eusebii Chron. P. 14.



or ruler : for such is the purport of Con, and Conah. Hercules, the chief Deity of Tyre, and who was also highly revered in Egypt, was stiled Con. <sup>80</sup> Τον Ἡρακλην φησι κατα την Αιγυπτίων διαλεκτον Κωνα λεγεσθαι. From hence we find, that it was a sacred Egyptian title. According to some readings the place is expressed Cocome ; which is of the same purport. Co-Chome, the same as Cau-Come, signifies the house of Chom, or the Sun ; and seems to betray the purpose, for which the chief pyramid was erected : for it was undoubtedly nothing else but a monument to the Deity, whose name it bore. According to <sup>81</sup> Herodotus the great pyramid was built by Cheops ; whom others called Chaops. But Chaops is a similar compound ; being made up of the terms Cha-Ops, and signifies οἶκος Πυθωνος, domus Opis Serpentis. It was the name of the pyramid, which was erected to the Sun, the Ophite Deity of Egypt, worshiped under the symbol of a serpent. Analogous to Cau-Come in Egypt was a place in Ethiopia, called <sup>82</sup> Cuscha : doubtless so named from Chus, the great ancestor, from whom the Ethiopians were descended.

The Sun was stiled by the Amonians, among other titles, Zan ; as I have before shewn : and he was worshiped under this denomination all over Syria, and Mesopotamia ; especially at Emesa, Edeffa, and Heliopolis. One region was named Gauzanitis from a city Gauzan, the Gofan of the <sup>83</sup> Scrip-

<sup>80</sup> Etymologicum magnum. Ἡρακλῆς.

<sup>81</sup> Herodotus. L. 2. c. 124.

<sup>82</sup> Geog. Nubiensis. P. 17.

Michaelis Geog. Hebræorum Extera. P. 154.

<sup>83</sup> 2 Kings. c. 17. v. 6. and c. 18. v. 11. also 1 Chron. c. 5. v. 26.

tures. Strabo calls it <sup>84</sup> Χαζηνη, Cha-Zene, and places it near Adiabene. Gauzan, or Go-zan, is literally the house of the Sun. I once thought that the land of Goshen in Egypt was of the same purport as Cusshan; and have so mentioned it in a former <sup>85</sup> treatise. So far is true: the land of Goshen was the land of Cusshan, and possessed by the sons of Chus: but the two terms are not of the same meaning. Goshen, or Goshan, like Gauzan in Mesopotamia, signifies the temple of the Sun: hence it was as a city rendered by the Greeks Heliopolis. Artapanus, as we learn from Eusebius, expresses it Caïsan, Καϊσαν. Go-Shan, Gau-Zan, Caïsan, Cazena, all denote a place sacred to the Sun; and are such variations in rendering the same term, as must be expected in an interval of fifteen hundred years, and from different transcribers. This luminary was also called Abor, the parent of light; and his temple Cha-Abor, and Cho-Abor, contracted Chabor, and Chobar. Of this name both a city and river were to be found in Gauzanitis; as well as in Sufiana, and other parts: for rivers often took their names from some temple, or city, by which they ran. The temple at Dodona was of old called Cha-On, or house of the Sun; as we may infer from the country having the name of Chaonia: for Chaonia is the land of Chaon. The priests and inhabitants were called <sup>86</sup> Chaones from their place of worship: and the former had also the name <sup>87</sup> of Selli, which sig-

<sup>84</sup> Strabo. L. 16. p. 1070.

<sup>85</sup> Observations upon the Ancient History of Egypt. P. 175.

<sup>86</sup> Strabo. L. 7. p. 505. So also Herodotus and Pausanias.

<sup>87</sup> Σελλοι, οἱ Δωδωναῖοι. Steph. Byzantinus.

αμφὶ δὲ Σελλοι

Σοι ναῖσ' ὑποφῆται. Homer. Iliad. Π. v. 234.



nifies the priests of the Sun. In Arcadia, near the eruption of the river Erasinus, was a mountain, clothed with beautiful trees, and sacred to Dionusus. This also was called<sup>88</sup> Chaon, *the place of the Sun*; and was undoubtedly so named from the ancient worship: for Dionusus was of old esteemed the same as Osiris, the Sun. There was also a place called<sup>89</sup> Chaon in Media, and Syria; Chaonitis in Mesopotamia; and in all these places the same worship prevailed. So Caballis, the city of the Solymi, was named from Ca-bal, the place of the god Bal, or Baal. It is mentioned by Strabo. In like manner Caballion, in Gallia Narbonensis, is a compound of Ca-Abelion, a well known Deity, whose name is made up of titles of the Sun. The priests of this place were stiled<sup>90</sup> Salies; the region was called Χαουαγα; undoubtedly from Cha-Our, (𐤊𐤍) some temple of Ur, erected by the Amonians, who here settled. Canoubis in Egypt was a compound of Ca-Noubis; Cabasa in the same country, Ca-Basa; called by many Befsa, the Befeth of the Scriptures, a Goddess well known in Egypt. She had a temple in Canaan called<sup>91</sup> Beth Befsa. Cuamon, near Esdraelon, is a compound of Cu-Amon, the place or house of Amon:<sup>92</sup> ἕως τῆς Κυαμῶνος. There was a temple in Attica called Cuamites; and a personage denominated from it. The history

<sup>88</sup> Pausanias. L. 2. p. 166.

<sup>89</sup> It is called Chau-On, Χαυων, by Steph. Byzantinus, from Ctesias. Χαυων, χώρα της Μηδίας. Κτησίας εν πρώτῳ Περσικῶν. Chau-On is οἶκος ἡλίου, the house of the Sun, which gave name to the district.

<sup>90</sup> Strabo. L. 4. p. 270. and p. 282.

<sup>91</sup> I Maccab. c. 9. v. 62, 64.

<sup>92</sup> Judith. c. 7. v. 3.

of the place, and the rites, in time grew obsolete ; and Pausanias supposes, that the name was given from Κυαμος, Cuyamos, a bean.<sup>94</sup> Σαφες δὲ οὐδὲν ἔχω λεγείν, εἴτε πρῶτος Κυαμὸς ἐσπείρεν οὗτος. *I have not authority for the supposition, but it seems probable that this temple was erected to the memory of some person, who first sowed beans.* And here it is proper to take notice of a circumstance, of which I must continually put the reader in mind ; as it is of great consequence towards decyphering the mythology of ancient times. The Grecians often mistook the place of worship for the Deity worshipped : so that the names of many Gods are in reality the names of temples where they were adored. Artemis was Ar-Temis, the city of Themis, or Thamis ; the Thamuz of Sidon and Egypt. This the Greeks expressed Ἀρτεμις, and made it the name of a Goddess. Kir-On was the city and temple of the Sun in Cyprus, and other places. They changed this to Kironus, which they contracted Cronus : and out of it made a particular God. From Cha-Opis they formed a king Cheops ; from Cayster, the same as Ca After, they fancied a hero, Caystrius ; from Cu-Bela, Cybele ; from Cu-Baba, Cybebe. Cerberus, the dog of hell, was denominated from Kir-Abor ; as I shall hereafter<sup>95</sup> shew.

I have mentioned Caucon, or Caucone in Egypt : there was a place of the same name in Greece. It was originally sacred to the Sun ; and the priests and inhabitants, were

<sup>94</sup> Pausanias. l. 1. p. 91.

<sup>95</sup> There were many places and temples of Baal, denominated Caballis, Cabali, Cabala, Cabalia, Cabalion, Cabaliffa, &c. which are mentioned by Pliny, Strabo, Antoninus, and others. Some of them were compounded of Caba : concerning which I shall hereafter treat.



called Caucones. Instead of Con, which signifies the great Lord; the Greeks substituted a hero<sup>96</sup> Caucon, who was supposed to have first introduced those Orgies, practised by the Messenians. It was properly a temple of the Sun; and there was another of the same name in Bithynia, and from thence the country was called Cauconia. I shall hereafter treat at large of Cuthite colonies, which went abroad, and settled in different parts. One of the first operations when they came on shore was to build temples, and to found cities in memory of their principal ancestors, who in process of time were worshipped as Deities. A colony of this people settled at Colchis, which they called Cutaia<sup>97</sup>, from the head of their family, stiled both Chus and Cuth. We may infer, that they built a temple which was called Ca-Cuta: and from which the region was also denominated: for it is certain, that it has that name at this<sup>98</sup> day. Cocutus, which we render Cocytus, was undoubtedly a temple in Egypt. It gave name to a stream, on which it stood; and which was also called the Charonian branch of the Nile, and the river Acheron. It was a foul canal, near the place of Sepulture, opposite to Memphis, and not far from Cochone. Cocutus was the temple of Cutus or Cuth: for he was so called by many of his posterity. A temple of the same was to be found in Epirus, upon a river Cocutus. Here was also a

<sup>96</sup> Pausanias. l. 4. p. 282.

Strabo mentions Caucones in Elea. l. 8. p. 531. The Caucones are also mentioned by Homer. Odyss. 7. v. 366.

Caucane in Sicily was of the same purport, mentioned by Ptolemy l. 3. c. 4.

<sup>97</sup> Apollonius Rhodius stiles it Cutais: *Κυταϊδος ἡθεα γαίης*. l. 4. v. 512.

<sup>98</sup> See De Lisle's curious map of Armenia and the adjacent parts of Albania, &c.

river Acheron, and a lake Acherusia : for a colony from Egypt settled here ; and the stream was of as foul a nature as that near Memphis. <sup>99</sup> Πει δὲ καὶ Κωκυτος ὕδωρ ἀτερ-  
πεςατον.

Juno is by Varro stiled Covella. <sup>100</sup> Dies quinque te kalo, Juno Covella ; Juno Covella, dies septem te kalo. Here, as in many instances, the place of worship is taken for the person, to whom the worship is directed. Covella is only a variation for Cou-El, or Co-El, the house or region of the Deity, and signifies heavenly. It is accordingly by Varro interpreted Urania, Οὐρανία : whence Juno Covella must be rendered Cœlestis. From the substantive, Cou-El, the Romans formed Coel, heaven ; in aftertimes expressed Coelus, and Cœlum. I say, in aftertimes : for they originally called it Co-el, and Co-il, and then contracted it to Cœl. Hence Aufonius in his Grammaticomastix mentions a passage to this purpose,

Unde Rudinus ait Divom domus altisonum Cœl : or as

<sup>99</sup> Pausanias. L. 1. p. 40.

There was a river Acheron in Elis. Strabo. L. 8. p. 530. And the same rites were observed in honour of the θεὸς μυιαγρός, that were practised in Cyrene. Clement. Cohort. P. 33.

In Pontus was a river Acheron. Εἰθα δὲ καὶ προχῶαι ποταμὸς Ἀχεροντος εἰσιν. Apollon. Argonaut. L. 2. v. 745. also ἀκρὰ Ἀχερυσία. The like to be found near Cuma in Campania : and a story of Hercules driving away flies there also. Ῥωμαῖοι δὲ ἀπομυῖν Ἑρᾶκλει (θυσί). Clementis Cohort. ibid.

<sup>100</sup> Varro de Ling. Lat. Lib. 5. p. 49. altered to Novella by some, contrary to the authority of the best MSS. See Scaliger's notes. P. 81. Edit. anno 1619. Dordrecht.

See Selden de Diis Syris. Syntag. 2. c. 2. p. 174. In vetustioribus excusis de Re Rusticâ non Novella, sed Covella legitur. Covella autem Cœlestis, sive Urania interpretatur.



Ennius, to whom he alludes, has rendered it, according to the present MSS, *altifonum* <sup>1</sup> Coil. He sometimes subjoins the Latine termination :

Coilum prospexit stellis fulgentibus aptum.

Olim de Coilo laivum dedit inclytus signum.

Saturnus, quem Coilus genuvit.

Unus erit, quem tu tollas in Coirila Coili.

Templa.

Cœlus in aftertimes was made a Deity : hence there are inscriptions dedicated <sup>2</sup> Cœlo Æterno. The ancient Deity Celeus, mentioned by <sup>3</sup> Athenagoras, and said to have been worshiped at Athens, was the same as the above.

Many places and regions, held sacred, and called Coel by the Amonians, were by the Greeks rendered *κοιλα*, cava. Hence we read of *Κοιλη Λακεδαιμων*, *Κοιλη Ηλιδ*, and the like. Syria was by them stiled *Κοιλη*, the hollow : but the true name was Coëla, the heavenly or sacred. It was so denominated from the Cuthites, who settled there, on account of the religion established. Hence it was also named Shem, and Shama ; which are terms of like purport, and fig-

<sup>1</sup> Ennii Annal. L. 1.

<sup>2</sup> The Persians worshiped Cœlus ; which is alluded to by Herodotus, when he says, that they sacrificed upon eminences : *Τον κυκλον παντα τε Ουρανν Δια καλεοντες*. L. 1. c. 131. To the same purpose Euripides ;

*Ὅρας τον ὕψος τον δ' απειρον' αιθερα,*

*Τον γην περιξ εχονθ' ὕγραις εν αγκυλαις ;*

*Τετον νομιζε Ζηνα, τον δ' ἡγου Δια.*

Clement. Alexand. Strom. L. 5. p. 717. Plutarch. P. 369. p. 424.

Aspice hoc sublime candens, quem invocant omnes Jovem. Cicero de Naturâ Deor. L. 1.

<sup>3</sup> ΑΛΛ' Αθηναιοι μεν Κελεον, και Μεγ απειραν ιδρυνται Θεες. Athenag. Legat. P. 290.

nify divine, or heavenly. It is a name, which it retains at this day; as we are informed by <sup>4</sup> Abulfeda, and others. Elis Coela was the most sacred part of Greece; especially the regions of Olympia, Cauconia, and Azania. It was denominated Elis from Ηλ, Eel, the Sun: and what the Greeks rendered Κοιλη, of old meant <sup>5</sup> heavenly. Hence Homer styleth it peculiarly <sup>6</sup> Ηλῖδα διαν, *Elis the sacred*. As Coele Syria was stiled Sham, and Sama; so we find places, which have a reference to this term, in Elis. A town of great antiquity was named <sup>7</sup> Samicon, which signifies Cœli Dominus. Here was also a temple of Poseidon Samius, surrounded with a grove of olives; and there were festivals observed, which were called Samia. There was likewise of old a city named Sama, or Samos: which Strabo imagines, might have been so named from its high situation: *for high places were called* <sup>8</sup> *Samia*. It certainly signifies in some degree high; but the true meaning of Sama was heavenly, similar to Sam, Sham, Shamem, of the eastern nations. Hence Same, Samos, Samothrace, Samacon, were denominated on account of their sanctity. Strabo supposes, that the city Samos in Elis was situated in the Samian plain: it therefore could not well have this name from its high situ-

<sup>4</sup> Abulfeda. Tabula Syriæ. P. 5.

Nassir Ectufæus. P. 93. apud Geog. vet.

<sup>5</sup> The city Argos was in like manner called Κοιλον. Πολλὰ κεῖ τὸ Ἀργεὺς Κοιλον φησι, καθάπερ ἐν Ἐπιγροῖσι. Τὸ ΚΟΙΛΟΝ Ἀργεὺς ἐκ ἐτ' οἰκησάντ' ἐτι. — ἐτι καὶ ἐν Θάμυρα, Ἀργεῖ Κοίλῳ. Scholia in Sophoc. Œdipum Colon.

<sup>6</sup> Iliad. B. v. 615.

<sup>7</sup> Strabo. L. 8. p. 529.

<sup>8</sup> Strabo. L. 8. p. 534.



ation. It is moreover inconsistent to suppose regions called *κοίλα*, or cava, to have been denominated from Sama, high. In short both terms have been mistaken: and Coilus in the original acceptation certainly signified heavenly: whence we read in Hesychius, as also in Suidas, *Κοιολης, ὁ Ἰερευς*. By which we learn, that by Coioles was meant a sacred or heavenly person; in other words, a priest of Cœlus. In Coioles there is but a small variation from the original term; which was a compound from Coi-El, or Co-El, the Cœlus of the Romans.

Concerning the term Cœl in Ennius, <sup>9</sup> Janus Gulielmus takes notice, that this poet copied the Dorians in using abbreviations, and writing Cœl for Cœlus and Cœlum. But herein this learned person is mistaken. The Dorians were not so much to be blamed for their abbreviating, as the other Greeks were for their unnecessary terminations, and inflexions. The more simple the terms, the more ancient and genuine we may for the most part esteem them: and in the language of the Dorians we may perceive more terms relative to the true mythology of the country, and those rendered more similar to the ancient mode of expression, than are elsewhere to be found. We must therefore, in all etymological inquiries, have recourse to the Doric manner of pronunciation, to obtain the truth. They came into Greece, or Hellotia, under the name of Adorians; and from their simplicity of manners, and from the little intercourse maintained with foreigners, they preserved much of their ancient

<sup>9</sup> Janus Gulielmus Laurenbergius, Antiquarius.

tongue. For this there may be another additional reason obtained from Herodotus; who tells us, that they were more immediately descended from the people of the <sup>10</sup> east. The ancient hymns, sung in the Prutaneia all over Greece, were <sup>11</sup> Doric: so sacred was their dialect esteemed. Hence they cannot but afford great help in inquiries of this nature. What was by others stiled *Αθήνη*, they expressed *Αθανα*: Cheops they rendered Chaops: Zeen, Zan: *Χαζήνη*, *Χαζανα*: Μην, Μαν: Menes, Manes: Orchenoi, Orchanoi: Neith, Naith: *Ιηνισός*, *Ιανισός*: Hephæstus, Hephaestus: Caiete, Caiate: Demeter, Damater: all which will be found of great consequence in respect to etymology. And if they did not always admit of the terminations used by their neighbours; they by these means preserved many words in their primitive state: at least they were nearer to the originals. They seem to have retained the very term, of which I have been treating. It was by them stiled *Χαι*, Cai; and signified a house, or cave: for the first houses in the infancy of the world are supposed to have been caves or grottos<sup>12</sup>. They expressed it Cai, Caia, Caias, similar to the cava, cavus, and cavea of the Romans. When these places were of a great depth, or extent, they were looked upon with

<sup>10</sup> Φαίνεται αν εοντες οι των Δωριων ηγεμονες Αιγυπτιοι ιθαγενεις. Herod. L. 6. c. 54.

Of their original and history I shall hereafter give a full account.

<sup>11</sup> Όποσα δε αδουσιν εν τω Πρυτανειω, φωνη μεν εστι αυτων η Δωριος. Pausanias. L. 5. p. 416.

<sup>12</sup> Tum primum subiere domos; domus antra fuere.

Ovid. Metamorph. L. 1. v. 121.



a kind of religious horror. A cavern of this sort was at Lacedæmon, with a building over it; of which in aftertimes they made use to confine malefactors. It was called *Καιαδης*, or as the Spartans expressed it, *Καιαδας*, the house of death.

<sup>13</sup> *Καιαδας δεσμωτηριον—το παρα Λακεδαιμονιοις*. *Cai* signified a cavern: *Adas*, which is subjoined, was the Deity, to whom it was sacred, esteemed the God of the infernal regions. He was by the Ionians, &c. expressed *Ades*, and *Hades*; and by other nations *Ait*, and *Atis*. Hence these caverns were also stiled *Καιετες*, and *Καιετοι*. The author above quoted gives us the terms variously exhibited: <sup>14</sup> *Καιετοι*.—*Οι απο των σεισμων ρωχοι Καιετοι λεγονται. Και Καιαδας το δεσμωτηριον εντευθεν, το παρα Λακεδαιμονιοις, σπηλαιον*. Hefychius renders it in the plural, and as a neuter: *καιατα, ορυγματα*. Whether it be compounded *Cai-Ait*, *Cai-Atis*, or *Cai-Ades*, the purport is the same. The den of *Cacus* was properly a sacred cave, where *Chus* was worshiped, and the rites of fire were <sup>15</sup> practised. *Cacus* is the same name as *Cuscha* in Ethiopia, only reversed. The history of it was obsolete in the days of Virgil; yet some traces of it still remained.

Strabo says, that many people called these caves, *Κωοι*.

<sup>13</sup> Strabo. L. 8. p. 564.

It is mentioned by Thucydides: *Ες τον Καιαδαν, επερ τις κακουργης εμβαλιν ειωθεισαν (οι Λακεδαιμονιοι.)* L. I. c. 134.

It is expressed *Κεαδας* by Pausanias; who says that it was the place, down which they threw Aristomenes, the Messenian hero. L. 4. p. 324.

<sup>14</sup> Strabo. Ibidem.

<sup>15</sup> Huic monstro Vulcanus erat pater: illius atros

Ore vomens ignes, magna se mole ferebat. Virgil. *Æn.* L. 8. v. 193.

<sup>16</sup> *Ἐνιοὶ κῶους μᾶλλον τὰ τοιαῦτα κοίλωματα λεγέσθαι φασιν.*  
Hence he very truly explains a passage in Homer. The poet, speaking of Theseus, Dryas, Polyphemus, and other heroes of the Mythic age, mentions their encountering with the mountaineers of Theffaly; whom he stiles *φηρες ορεσχωοί*:

<sup>17</sup> *Καρτισοὶ δὴ κείνοι ἐπιχθονίων τραφέν ἀνδρῶν,  
Καρτισοὶ μὲν ἔσαν, καὶ καρτισοῖς ἐμαχόντο  
Φηρσιν ορεσχωοῖσι—*

*Ορεσχωος* signified a person, who lived in a mountain habitation: whose retreat was a house in a mountain. *Co*, and *Coa*, was the name of such house. Strabo says, that this term is alluded to by Homer, when he stiles Lacedæmon <sup>18</sup> *Λακεδαιμόνα κητῶεσσα*, *for it was by many thought to have been so called on account of the caverns.* From hence we may fairly conclude, that *κητῶεσσα* was a mistake, or at least a variation, for <sup>19</sup> *καιεταεσσα*, from *Cai-Atis*; and that *Co*, <sup>20</sup> *Coa*, *Caia*, were of the same purport.

But this term does not relate merely to a cavern; but to temples founded near such places: oftentimes the cave itself was a temple. Caieta in Italy near Cuma, called by Diodorus *Καιήτη*, was so denominated on this account. It was

<sup>16</sup> Strabo. l. 8. p. 564.

<sup>17</sup> Iliad. l. 1. v. 266.

<sup>18</sup> Iliad. 6. v. 581.

Odyss. δ. v. 1. *‘Θιδ’ ἔξον ΚΟΙΛΗΝ Λακεδαιμόνα ΚΗΤΩΕΣΣΑΝ.*

<sup>19</sup> Strabo says as much, *‘Οιδε, ὅτι οἱ ἀπο τῶν σείσμων ρωχμοὶ Καιετοὶ λεγόνται.*  
l. 8. p. 564.

<sup>20</sup> Hence the words cove, alcove, and perhaps to cover, and to cope.



a cave in the rock, abounding with variety of subterranean, cut out into various apartments. These were of old inhabited by Amonian priests: for they settled in these parts very early. It seems to have been a wonderful work.

<sup>21</sup> *Ἀνεωγέτ' ἐντευθεν σπηλαια ὑπερμεγέθη, κατοικίας μεγάλας, καὶ πολυτελεῖς δεδεγμένα.* *In these parts were large openings in the earth, exhibiting caverns of a great extent; which afforded very ample, and superb apartments.* Diodorus informs us, that what was in his time called Caiete, had been sometimes stiled <sup>22</sup> Aiete: by which we may see, that it was a compound; and consisted of two or more terms, but these terms were not precisely applicable to the same object. Ai-Ete, or Ai-Ata, was the region of Ait, the Deity to whom it was sacred. Colchis had the same name; whence its king was called Aietes: and Egypt had the same, expressed by the Greeks <sup>23</sup> *Ἀετία*, Aetia. Aiete was the district: Caiete was the cave and temple in that district; where the Deity was worshipped.

In Bœotia was a cavern, into which the river Cephissus descended, and was lost. It afterwards emerged from this gulf,

<sup>21</sup> Strabo. l. 5. p. 356.

<sup>22</sup> *Καταδεφορμίας της Ιταλίας Αιήτην τον νυν Καιήτην προσαγορευομενον.* l. 4. p. 259.

Virgil, to give an air of truth to his narration makes Caieta the nurse of Æneas.

According to Strabo it was sometimes expressed Cai Atta; and gave name to the bay below.—*Και τον μεταξύ κόλπον εκείνοι Καιατταν ωνομασαν.* l. 5. p. 366.

<sup>23</sup> Scholia Eustathij in Dionysij περιγησιν. v. 239. and Steph. Byzantinus. *ΑΙΓΥΠΤΟΣ.*

and passed freely to the sea. The place of eruption was called An-choa, which signifies Fontis apertura. The later Greeks expressed it Anchoe<sup>24</sup>. Καλεῖται δ' ὁ τοπος Ἀγκοή· ἐστὶ δὲ λίμνην ὁμωνυμος. The etymology, I flatter myself, is plain; and authenticated by the history of the place.

From Cho, and Choa, was probably derived the word Χοῖκος, used by the apostle. <sup>25</sup> Ὁ πρῶτος ἀνθρώπος ἐκ γῆς· Χοῖκος· ὁ δευτερος ἀνθρώπος ὁ Κύριος ἐξ οὐρανό. Ὅτιος ὁ Χοῖκος, καὶ τοιαῦτοι οἱ Χοῖκοι. Hesychius observes, Χοῖκος, πηλινος, γηινος. From hence we may perceive, that by Cho was originally meant a house or temple in the earth. It was, as I have shewn, often expressed Gau, and Go; and made to signify any house. Some nations used it in a still more extended sense; and by it denoted a town, or village, and any habitation at large. It is found in this acceptation among the ancient Celtæ, and Germans, as we learn from Cluverius. <sup>26</sup> Apud ipsos Germanos ejusmodi pagorum vernaculum vocabulum fuit Gaw; et variantibus dialectis, gāw, gew, gōw, gow, hinc — Brisgaw, Wormesgaw, Zurichgow, Turgow, Nordgaw, Andegaw, Rhingaw, Hennegow, Westergow, Oostergow. The ancient term Πυργος, Purgos, was

<sup>24</sup> Χασμα δὲ γεννηθέν—ἐδεξάτο τὸν ποταμόν—εἶτα ἐξῆρξεν εἰς τὴν ἐπιρρανεῖαν κατὰ Λαρυμνὰν τῆς Λοκρίδος τὴν ἀνω—Καλεῖται δ' ὁ τοπος Ἀγκοή κτλ. Strabo. L. 9. p. 623.

It is called Anchia by Pliny. N. H. L. 4. c. 7. As both the opening, and the stream, which formed the lake, was called An-choe; it signified either fons speluncæ, or spelunca fontis, according as it was adapted.

<sup>25</sup> I Corinthians. c. 15. v. 47, 48.

<sup>26</sup> Cluverii Germaniæ Antiq. L. I. c. 13. p. 91.



properly Pur-Go ; and signified a light-house, or temple of fire, from the Chaldaic Pur.

### P A R T I C L E S.

Together with the words above mentioned are to be found in composition the particles Al and Pi. Al or El, for it is differently expressed in our characters, is still an Arabian prefix : but not absolutely confined to that country ; though more frequently there to be found. The Sun אור, was called Uchor by the people of Egypt and Cyrene ; which the Greeks expressed Αχωρ, Achor. He was worshiped with the same title in Arabia, and called Al Achor.<sup>27</sup> Georgius Monachus describing the idolatry, which prevailed in that country before the introduction of the present religion, mentions the idol Alachar. Many nations have both expletives and demonstratives analogous to the particle above. The pronoun Ille of the Romans is somewhat similar : as are the terms Le and La of the French : as well as Il and El in other languages. It is in composition so like to Ηλ, the name of Ἡλιος, the Sun, that it is not always easy to distinguish one from the other.

The Article Pi was in use among the ancient Egyptians, and Cuthites, as well as other nations in the east. The natives of India were at all times worshipers of the Sun ; and used to call themselves by some of his titles. Porus, with whom

<sup>27</sup> Beyer's Additamenta to Selden de Diis Syris. P. 291.

Achor near Jericho. Joshua. c. 15. v. 7.

Alexander engaged upon the Indus, was named from the chief object of his worship  $\pi\alpha$ , Pi-Or, and P'Or; rendered by the Greeks  $\Pi\omega\rho\sigma$ , Porus. Pacorus the Parthian was of the same etymology, being a compound of P'Achorus, the Achor of Egypt: as was also the <sup>28</sup> city Pacoria in Mesopotamia, mentioned by Ptolemy. Even the Grecian  $\piυρ$  was of Egyptian or Chaldaic original; and of the same composition (P'Ur) as the words above: for <sup>29</sup> Plato informs us, that  $\piυρ$ ,  $\psiδωρ$ ,  $\kappaυνερ$ , were esteemed terms of foreign importation. After the race of the Egyptian kings was extinct, and that country came under the dominion of the Grecians, the natives still continued to make use of this prefix; as did other <sup>30</sup> nations, which were incorporated with them. They adapted it not only to words in their own language; but to those of other countries, of which they treated. Hence there is often to be found in their writings, <sup>31</sup>  $\Piιζευρ$ ,  $\Piιμαρ-τυρ$ ,  $\Piιμαθητης$ ,  $\piισωμα$ ,  $\piιλαορ$ , Pidux, Picurator, Pitribunus: also names of persons occur with this prefix; such as Piterus, Piturio, Pionius the martyr, also Pior, Piammon, Piambo; who are all mentioned by ecclesiastical <sup>32</sup> writers;

as

<sup>28</sup> Ptolem. Lib. 5. c. 18. p. 164.

<sup>29</sup> Plato in Cratylo. P. 410.

<sup>30</sup> See Kircher's Prodomus Copticus. P. 180. and p. 297.

<sup>31</sup> Ibidem, and Jameson's Specilegia. c. 9. § 4.

<sup>32</sup> Pionius. Euseb. Hist. Ecclesiast. L. 4. p. 173.

Pior Monachus Ægyptiacus. Socratis Hist. Eccles. P. 238.

Piammon. Sozomen. H. E. P. 259.

Piambo, or P'ambo. Socratis Eccles. H. P. 268.

It was sometimes expressed Po, as in Poëmon Abbas, in Evagrius.



as natives of that country. This article is sometimes expressed Pa : as in the name of Pachomius, an abbot in Egypt, mentioned by <sup>33</sup> Gennadius. A priest named Paapis is to be found in the Excerpta from Antonius <sup>34</sup> Diogenes in Photius. There were particular rites, stiled Pamyliia Sacra, from <sup>35</sup> Pamyli, an ancient Egyptian Deity. We may infer from Hesychius, that they were very obscene : Πααμυλης, Αιγυπτιος Θεος Πριαπωδης. Hades, and Pi-Ades was a common title of the Sun : and the latter in early times was current in Greece; where I hope to give ample testimony of the Amonians settling. He was termed Melech Pi-Adon, and Anac Pi-Adon : but the Greeks out of Pi-Adon formed Παιδων : for it is inconceivable, how very ignorant they were in respect to their ancient theology. Hence we read of παιδων Λητες, παιδων Ζηνος, παιδων Απολλωνος ; and legends of παιδων αθανατων ; and of παιδων, who were mere foundlings ; whose fathers could never be ascertained, though divine honours were paid to the children. This often puzzled the mythologists, who could not account for this spurious race. Plutarch makes it one of his inquiries to sift out,

In Apophthegmat. Patrum. apud Cotelerii monumenta. Tom. 1. p. 636.

Baal Peor was only Pi-Or, the Sun : as Priapus was a compound of Peor-Apis, contracted.

<sup>33</sup> Gennad. Vitæ illustrium virorum. L. 7. Pachomius, a supposed worker of many miracles.

<sup>34</sup> Antonius Diogenes in Photius. Cod. 166.

<sup>35</sup> Plutarch. Isis et Osiris. V. 1. p. 355.

Paamyli is an assemblage of common titles, Am-El-Ees with the prefix. Hence the Greeks formed Melissa, a sacred name : as of Ham El-Ait, they formed Melitta, the name of a foreign Deity, more known in Ionia than in Hellas.

<sup>36</sup> Τίς ὁ Παιδῶν ταφος παρὰ Χαλκιδεῦσι; Pausanias mentions  
<sup>37</sup> Ἀμφιλυκῆ παιδῶν βῶμος: and in another place, <sup>38</sup> Βῶ-  
μοι δὲ Θεῶν τε ὀνομαζομένων ἀγνώστων, καὶ Ἑρῶν, καὶ  
ΠΑΙΔΩΝ τῆς Θησεως, καὶ Φαληγεύου. From this mistake arose  
so many boy-deities; among whom were even Jupiter and  
Dionysus: <sup>39</sup> Αὐτὸν τοῦ Δία, καὶ τοῦ Διονύσου Παιδάς, καὶ νεεός,  
ἡ θεολογία καλεῖ. *According to the theology of the Greeks even  
Jupiter and Dionysus are stiled boys, and young persons.* One  
of the most remarkable passages to this purpose is to be found  
in the antiquary above quoted; who takes notice of a cer-  
tain mysterious rite performed by the natives of Amphissa in  
Phocis. The particular Gods, to whom it was performed,  
were stiled Ἀνακτὲς παῖδες. <sup>40</sup> Ἀγοῦσι δὲ καὶ τελετὴν οἱ Ἀμ-  
φισσεῖς τῶν Ἀνακτῶν καλεσμένων Παιδῶν. Ὅτινες δὲ Θεῶν εἰσὶν  
οἱ Ἀνακτὲς Παῖδες, οὐ κατὰ τ' αὐτὰ εἰν εἰρημένον. *The people  
of Amphissa perform a ceremony in honour of persons, stiled  
Anactes Paides, or Royal Boys; but who these Anactes Pai-  
des were, is matter of great uncertainty.* In short the au-  
thor could not tell: nor could the priests afford him any sa-  
tisfactory information. There are many instances in Pau-

<sup>36</sup> Plutarch: Quæstiones Græcæ. v. p. 296.

<sup>37</sup> Pausanias. l. i. p. 83. Amphilucus was a title of the Sun.

<sup>38</sup> Pausanias. l. i. p. 4. in like manner, ταφοὶ τῶν Ἰφιμεδείας καὶ Ἀλκίνοῦ παιδῶν.  
Pausanias. l. 9. p. 754.

<sup>39</sup> Proclus in Platonis Parmenidem: See Orphic Fragment of Gesner. p. 406.

A twofold reason may be given for their having this character: as will be  
shewn hereafter.

<sup>40</sup> Pausanias. l. 10. p. 896. Many instances of this sort are to be found in this  
writer.



fancias of this nature : where divine honours are paid to the unknown children of fathers equally unknown.

Herodotus tells us, that, when he discoursed with the priests of Thebes about the kings, who had reigned in Egypt; they described them to him under three denominations, of Gods, of heroes, and of men. The last succeeded to those above, and were mere mortals. The manner of succession is mentioned in the following words : <sup>41</sup> Πρωμιν εκ Πρωμιος γεγονεναι—και ουτε ες θεον, ουτε ες Ηρωα αναδησαν αυτες (οι Αιγυπτιοι.) There are many strange and contradictory opinions about this <sup>42</sup> passage; which, if I do not deceive myself, is very plain; and the purport of it this. *After the fabulous accounts, there had been an uninterrupted succession of Piromis after Piromis : and the Egyptians referred none of these to the dynasties of either the Gods or Heroes, who were supposed to have first possessed the country.* From hence I think it is manifest, that Pi-romis signifies *a man*. Herodotus indeed says, that the meaning of it was καλος καγαθος, *a person of a fair and honourable character* : and so it might be taken by implication; as we say of a native of our own country, that he is a true, and staunch <sup>43</sup> Englishman : but

<sup>41</sup> Herodotus. l. 2. c. 143.

<sup>42</sup> See Reland, Differtatio Copt. p. 108.

Jablonsky Prolegomena. in Pantheon Ægyptiacum : p. 38. Also Wesselingæ. Notes on Herod. l. 2. c. 143.

<sup>43</sup> This was certainly the meaning : for Plato, speaking of the native Grecians in opposition to other nations, stiled Βαρβαροι, makes use of the very expression : Πολλη μεν η Έλλας, εφη, ω Κεβης, εν η ενεισι που αγαθοι ανδρες, πολλα δε και τα των βαρβαρων γενη. In Phædone. p. 96.

the precise meaning is plain from the context ; and Piromis certainly meant *a man*. It has this signification in the Coptic : and in the <sup>44</sup> Prodrumus Copticus of Kircher, Πρωμι, Piromi, is *a man*; and seems to imply a native. Pirem Racot is an Alexandrine, or more properly a native of Racotis called Raschid, and Rosetta. Pirem Romi, are <sup>45</sup> Romans.

By means of this prefix we may be led to understand what is meant by Paraia in the account given by Philo from Sanchoniathon: who says, that Cronus had three sons in the region of Paraia : <sup>46</sup> Εγεννηθησαν δε και εν Παραια Κρονω τρεις παιδες. Paraia is a variation of P'Ur-aia; and means literally the land of Ur in Chaldea; the region from whence ancient writers began the history of mankind. A crocodile by the Egyptians was among other names called <sup>47</sup> Σρχος: and the name is retained in the Coptic, where it is expressed <sup>48</sup> Pi-Souchi.

This prefix is sometimes expressed with an aspirate, Phi: and as that word signifies a mouth, and in a more extensive signification, speech and language, it sometimes may cause a little uncertainty about the meaning. However, in most places it is sufficiently plain. Phaethon, a much mistaken

<sup>44</sup> Kircher. Prodrumus Copticus. p. 300 and p. 293.

<sup>45</sup> Kircher. Prod. p. 293.

<sup>46</sup> Sanchoniathon apud Euseb. Præp. Evan. l. 1. c. 10. p. 37.

<sup>47</sup> Damascius: Vita Isidori, apud Photium. Cod. ccxlii.

<sup>48</sup> Jablonsky: Pantheon Egypt. v. 2. l. 5. c. 2. p. 70.



personage, was an ancient title of the Sun, a compound of Phi-Ath-On. Bacchus was called Phi-Anac by the My-fians, rendered by the poets <sup>49</sup> Phanac and Phanaces. Hanes was a title of the same Deity, equally revered of old, and compounded Ph' Hanes. It signified the fountain of light: and from it was derived Phanes of Egypt: also φαῖνω, φαῖνεις, φανερος: and from Ph'ain on, Fanum. In short these particles occur continually in words, which relate to religious rites, and the ancient adoration of fire. They are generally joined to Ur, by which that element is denoted. From P'Ur Tor came Prætor and Prætorium, among the Romans: from P'Ur-Aith, Purathi and Puratheia among the Asiatics. From P'Ur-tan, πρῦτανεις, and πρῦτανεια among the Greeks of Hellas: in which Prutaneia there were of old sacred hearths, and a perpetual fire. The antient name of Latian Jupiter was P'ur, by length of time changed to Puer. He was the Deity of fire; and his ministers were stiled Pueri: and because many of them were handsome youths selected for that office, Puer came at length to signify any young person. Some of the Romans would explain this title away, as if it referred to Jupiter's childhood: but the history of the place will shew

<sup>49</sup> Ausonius. Epigram. 30.

Kircher says, that Pi in the Coptic is a prefix, by which a noun is known to be masculine, and of the singular number: and that Pa is a pronoun possessive. Paromi is Vir meus. It may be so in the Coptic: but in ancient times Pi, Pa, Phi, were only variations of the same article: and were indifferently put before all names: of which I have given many instances. See Prodromus. Copt. p. 303.

that:

that it had no such relation. It was a proper name, and retained particularly among the people of Præneste. They had undoubtedly been addicted to the rites of fire; for their city was said to have been built by Cæculus, the son of Vulcan, who was found in the midst of fire:

<sup>50</sup> Vulcano genitum pecora inter agrestia Regem,  
Inventumque focus.

They called their chief God Pur: and dealt particularly in divination by lots, termed of old *Purim*. Cicero takes notice of this custom of divination at Præneste; and describes the manner, as well as the place: but gives into the common mistake, that the Purim related to Jupiter's childhood. He says, that the place, where the process was carried on, was a sacred inclosure, <sup>51</sup> is est hodie locus septus, religiose propter Jovis *Pueri*, qui lactens cum Junone in gremio *Fortunæ* mammam appetens, castissime colitur a Matribus. This manner of divination was of Chaldaic original, and brought from Babylonia to Præneste. It is mentioned in Esther, c. 3. v. 7. They cast Pur before Haman, that he might know the success of his purposes against the Jews. *Wherefore they call these days Purim after the name of Pur* <sup>52</sup>. c. 9. v. 26. The same lots of divination being used at Præneste was the occasion of the God being called Jupiter Pur. This in aftertimes was changed to Puer: whence we find inscriptions, which mention him under that name; and at

<sup>50</sup> Virgil. *Æneid*. l. 7. v. 679.

<sup>51</sup> Cicero de Divinatione. l. 2.

<sup>52</sup> See also v. 28, 29, 31, and 32.



the same time take notice of the custom, which prevailed in his temple. Inscriptions Jovi Puero; and Fortunæ Primigeniæ Jovis <sup>53</sup> Pueri are to be found in Gruter. One is very particular.

<sup>54</sup> Fortunæ Primigeniæ Jovis Pueri D. D.

Ex *SORTÆ* compos factus

Nothus Ruficanæ

L. P. Plotilla.

That this word Puer was originally Pur may be proved from a well known passage in Lucretius :

<sup>55</sup> Puri sæpe lacum propter ac dolia curva

Somno devincti credunt se attollere vestem.

Many instances, were it necessary, might be brought to this purpose. It was a name originally given to the priests of the Deity who were named from the Chaldaic אור, Ur : and by the ancient Latines were called P'uri. At Præneste the name was particularly kept up on account of this divination by <sup>56</sup> lots. These by the Amonians were stiled Purrim,

<sup>53</sup> Gruter. Inscript. lxxvi. n. 6.

<sup>54</sup> Ibid. lxxvi. n. 7.

B O N O D E O  
P U E R O P O S-  
P O R O.

Gruter. Inscrip. p. lxxxviii. n. 13.

<sup>55</sup> Lucretius. l. 4. v. 1020.

<sup>56</sup> Propertius alludes to the same circumstance :

Nam quid Prænестis dubias, O Cynthia, *sortes* ?

Quid petis Ææi mcenia Telegoni ? l. 2. eleg. 32. v. 3.

What

rim, being attended with ceremonies by fire; and supposed to be effected through the influence of the Deity. Præneſte ſeems to be a compound of Puren Eſta, the lots of Eſta, the Deity of fire.

Theſe are terms, which ſeem continually to occur in the ancient Amonian hiſtory: out of theſe moſt names are compounded; and into theſe they are eaſily reſolvable. There are ſome few more, which might perhaps be very properly introduced: but I am unwilling to trefpaſs too far, eſpecially as they may be eaſily taken notice of in the courſe of this work. I could wiſh that my learned readers would afford me ſo far credit, as to defer paſſing a general ſentence, till they have peruſed the whole: for much light will accrue; and freſh evidence be accumulated in the courſe of our procedure. A hiſtory of the rites and religion, in which theſe terms are contained, will be given; alſo of the times, when they were introduced; and of the people, by whom they were diffuſed ſo widely. Many poſitions, which may appear doubtful, when they are firſt premiſed, will, I hope, be abundantly proved, before we come to the cloſe. In reſpect to the etymologies, which I have already offered and conſidered, I have all along annexed the hiſtories of the perſons and places ſpoken of, in order to aſcertain

What in the book of Heſter is ſtiled Purim, the ſeventy render, c. 9. v. 29. φεραι. The days of Purim were ſtiled φεραι—Τη διαλεκτω αυτων καλονται φεραι. ſo in c. 10. The additamenta Græca mention—την προκειμενην επιτο-  
λην των φεραι, inſtead of φεραι and Περαι: from P'Ur and Ph'Ur, ignis.

my



my opinion concerning them. But the chief proof, as I have before said, will result from the whole; from a uniform series of evidence, supported by a fair and uninterrupted analogy.



OF

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O F

# E T Y M O L O G Y,

As it has been too generally handled.

*Αλλὰ θεοὶ τῶν μὲν μανίην ἀπετρεψάτε γλῶσσης,  
 Ἐκ δ' ὀσίων σωματῶν καθάρην οἰχέευσάτε πηγὴν.  
 Καὶ σέ, πολυμνήση, λευκῶλενε παρθένε, μουσα,  
 Ἀντομαί, ὧν θεμὶς ἐστὶν ἐφημερίοισιν ἀκχεῖν.  
 Περμπε παρ' εὐσεβείης ἐλασθ' εὐνήιον ἄρμα.*

EMPEDOCLES.

**I**T may appear invidious to call to account men of learning, who have gone before me in inquiries of this nature; and to point out defects in their writings: but it is a task which I must in some degree take in hand, as the best writers have in my opinion failed fundamentally in these researches. Many in the wantonness of their fancy have yielded to the most idle surmises; and this to a degree of licentiousness, for which no learning nor ingenuity can atone. It is therefore so far from being injurious, that it appears absolutely necessary to point out the path they took, and the nature of their failure; and this, that their authority may not give a sanction to their mistakes: but on the contrary, if my method



thod should appear more plausible or more certain, that the superiority may be seen upon comparing; and be proved from the contrast.

The Grecians were so prepossessed with a notion of their own excellence and antiquity, that they supposed every ancient tradition to have proceeded from themselves. Hence their mythology is founded upon the grossest mistakes: as all extraneous history, and every foreign term, is supposed by them to have been of Grecian original. Many of their learned writers had been abroad; and knew how idle the pretensions of their countrymen were. Plato in particular saw the fallacy of their claim. He confesses it more than once: yet in this article nobody was more infatuated. His Cratylus is made up of a most absurd system of etymology.<sup>57</sup> Herodotus expressly says, that the Gods of Greece came in great measure from Egypt. Yet Socrates is by Plato in this treatise made to derive Artemis from *το αρτεμες*, integritas: Poseidon from *ποσι δεσμεν*, fetters to the feet: Hestia from *ουσια*, substance and essence: Demeter, from *διδουσα ως μητης*, distributing as a mother: Pallas from *παλλειν* to vibrate, or dance: Ares, Mars, from *αρρεν*, masculinum, et virile: and the word Theos, God, undoubtedly the Theuth of Egypt, from *θειν*, to run<sup>58</sup>. Innumerable derivations of this nature are to

<sup>57</sup> Herodotus. l. 2. c. 4. and l. 2. c. 52.

Ἐπειτα δε Χρηι Πολλη διελθοντες επιβοντο (οι Ἕλληνες) εκ της Αιγυπτου. αποκομενα τα ονοματα των Θεων.

<sup>58</sup> So δαιμων from δαμων; Απολλων from η ομου πολησις Διουσις quasi διδαιυσος from διδοι and οινος. and οινος from οισθαι. Κρονος, quasi χρονος κορος. Τηλυ, το ηθουμενον— with many more. Plato in Cratylus.

Ægyptus παρὰ το αιχας παινειν. Eustath. in Odyss. l. 4. p. 1499.

be found in Aristotle, Plato, <sup>59</sup> Heraclides Ponticus, and other Greek writers. There is a maxim laid down by the scholiast upon Dionysius; which I shall have occasion often to mention. <sup>60</sup> *Εἰ βάρβαρον το ὄνομα, οὐ χρὴ ζητεῖν Ἑλληνικὴν ἐτυμολογίαν αὐτῶν.* *If the term be foreign, it is idle to have recourse to Greece for a solution.* It is a plain and golden rule, posterior in time to the writers above, which however common sense might have led them to have anticipated, and followed: but it was not in their nature. The person who gave the advice was a Greek, and could not for his life abide by it. It is true, that Socrates is made to say something very like the above. <sup>61</sup> *Ὡνοῶ γὰρ, ὅτι πολλὰ οἱ Ἕλληνες*

<sup>59</sup> Poseidon, ποσειδάειον. Tifiphone, Τετῶν φωνή, Athene quasi αθανάτος. Hecate from ἑκατόν centum. Saturnus, quasi sacer, ρης. See Heraclides Ponticus, and Fulgentii Mythologia.

See the Etymologies also of Macrobius. Saturnalia. l. 1. c. 17. p. 189.

Μεσαι· quasi ὁμῶς εἶναι. Plutarch de Fraterno Amore. v. 2. p. 480. *Δι' εὐνοίαν καὶ φιλαδελφίαν.*

Πασίζαν, δια το πασι φαίνειν τὰ μαντεία. Plutarch. Agis and Cleomenes. v. 2. p. 799.

<sup>60</sup> Eustathius on Dionysius: περιηγησις.

Ut Josephus recte observat, Græcis scriptoribus id in more est, ut peregrina, et barbara nomina, quantum licet, ad Græcam formam emolliant: sic illis Ar Moabitarum est Αρεμπολις; Botfra, Βορσα; Akis, Αχχης; Astarte, Αστραρχη; torrens Kison, Χειμαρρὸς τῶν Κισσῶν; torrens Kedron, Χειμαρρὸς τῶν Κεδρων; et talia ὥσει κοινῶς. Bochart. Geog. Sacra. l. 2. c. 15. p. 111.

We are much indebted to the learned father Theophilus of Antioch: he had great knowledge; yet could not help giving way to this epidemical weakness. He mentions Noah as the same as Deucalion, which name was given him from calling people to righteousness: he used to say, δευτε καλεῖ ἑμᾶς ὁ θεός; and from hence, it seems, he was called Deucalion. Ad Antol. l. 3.

<sup>61</sup> Plato in Cratylo. p. 409.



ονοματα, αλλως τε και οι υπο τοις Βαρβαροις οικοντες, παρα των Βαρβαρων ειληφασι——ει τις ζητοι ταυτα κατα την Ἑλληνικην φωνην, ως εοικोटως κειται, αλλα μη κατ' εκεινην, εξ ης το ονομα τυγχανει ον, οισθα οτι αποροι αν. *I am very sensible that the Grecians in general, and especially those who are subjects to foreigners, have received into their language many exotic terms: if any person should be led to seek for their analogy or meaning in the Greek tongue, and not in the language from whence they proceeded, he would be grievously puzzled. Who would think, when Plato attributed to Socrates this knowledge, that he would make him continually act in contradiction to it? Or that other <sup>62</sup> writers, when this plain truth was acknowledged, should deviate so shamefully? that we should in after times be told, that Tarsus, the ancient city in Cilicia, was denominated from ταρσος, a foot: that the river Nile signified νη ιλυσ: and that Gader in Spain was Γης δειρα.*

The ancients in all their etymologies were guided solely by the ear: In this they have been implicitly copied by the moderns. Inquire of Heinsius, whence Thebes, that ancient city in upper Egypt, was named; and he will tell you from תֵּבַי, Teba, <sup>63</sup> stetit: or ask the good bishop Cumberland, why Nineve was so called, and he will answer from Schindler, that it was a compound of <sup>64</sup> Nin-Nau, נִין נָוּ, *a son inhabited*. But is it credible, or indeed possible, for these cities to have been named from terms so vague, casual,

<sup>62</sup> Suidas, Stephanus, Etymolog. Eustathius, &c.

So Coptus in Egypt, from κοπτειν.

<sup>63</sup> See Callimachus. vol. 2. Spanheim's not. in Hymn. in Del. v. 87. p. 438.

<sup>64</sup> Cumberland's Origines. p. 165. so he derives Goshen in the land of Egypt from a shower of rain. See Sanchon. p. 364.

and indeterminate; which seem to have so little relation to the places, to which they are appropriated; or to any places at all? The history of the Chaldeans is of great consequence: and one would be glad to know their original. They are properly called Chasdim: and are very justly thought to have been the first constituted nation upon earth. It is said of the patriarch Abraham, that he came from the city Ur of the Chasdim. Whence had they their name? The learned Hyde will <sup>65</sup> answer, that it was from Chesed, their ancestor. Who was Chesed? He was the fourth son of Nahor, who lived in Aram, the upper region of Mesopotamia. Is it said in history, that he was the father of this people? There is no mention made of it. Is it said that he was ever in Chaldea? No. Is there the least reason to think, that he had any acquaintance with that country? We have no grounds to suppose it. Is there any reason to think, that this people, mentioned repeatedly as prior to him by ages, were in reality constituted after him? None. What then has induced writers to suppose that he was the father of this people? Because Chesed and Chasdim have a remote similitude in sound. And is this the whole? Absolutely all that is or can be alledged for this notion. And as the Chasdim are mentioned some ages before the birth of Chesed; some would have the passage to be introduced proleptically; others suppose it an interpolation; and would strike it out of the sacred text: so far does whim get the better of judgment, that even the written word is not safe. The whole history of Chesed is this. About fifty years after the patriarch Abra-

<sup>65</sup> Hyde de Religione veterum Persarum. c. 2. p. 75.



ham had left his brother Nahor at Haran in Aramea, he received intelligence, that Nahor had in that interval been blessed with children. <sup>66</sup> *It was told Abraham, behold Milcah, she also hath born children to thy brother Nahor; Huz, Buz, Kemuel and Chesed: of these Chesed was the fourth. There occurs not a word more concerning him.*

It is moreover to be observed, that these etymologists differ greatly from one another in their conceptions; so that an unexperienced reader knows not whom to follow. Some deduce all from the Hebrew, others call in to their assistance the Arabic, and the Coptic; or whatever tongue or dialect makes most for their purpose. The author of the Universal History speaking of the Moabitish Idol Chemosh, tells us, <sup>67</sup> *that many make it come from the verb מָשַׁשׁ, masbash, to feel: but Dr. Hyde derives it from the Arabic, Khamsish, which signifies gnats, (though in the particular dialect of the tribe Hodail) supposing it to have been an astronomical talisman in the figure of a gnat:—and Le Clerc, who takes this idol for the Sun, from Comosha, a root, in the same tongue, signifying to be swift.* There is the same variety of sentiment about Silenus, the companion of Bacchus. <sup>68</sup> Bochart derives his name from Silan, שִׁילָן, and supposes him to have been the same as Shiloh, the Messias. Sandford makes him to be Balaam the false prophet. <sup>69</sup> Huetius maintains that

<sup>66</sup> Genesis. c. 22. v. 20.

<sup>67</sup> Universal History. vol. 1. b. 1. p. 286. notes.

<sup>68</sup> Bochart. Geograph. Sacra. l. 1. c. 18. p. 443.

Sandford de descensu Christi. l. 1. §. 21.

See Galę's Court of the Gentiles. vol. 1. b. 2. c. 6. p. 68.

<sup>69</sup> Huetius. Demonst. p. 138.

he was assuredly Moses. It is not uncommon to find even in the same writer great uncertainty: we have sometimes two, sometimes three etymologies presented together of the same word: two out of the three must be groundless, and the third not a whit better: otherwise the author would have given it the preference; and set the other two aside. An example to this purpose we have in the etymology of Rameſſes, as it is explained in the 7<sup>o</sup> Hebrew Onomasticum. Rameſſes, tonitruum vel exprobratio tineæ; aut malum delens, five diſſolvens; vel confractionem diſſolvens, aut confractus a tineâ—civitas in extremis finibus Ægypti. A ſimilar interpretation is given of Berodach, a king of Babylon. Berodach: creans contritionem, vel electio interitus, aut filius interitus, vel vaporis tui; five frumentum; vel puritas nubis, vel vaporis tui. Rex Babyloniz.

It muſt be acknowledged of Bochart, that the ſyſtem, upon which he has proceeded, is the moſt plauſible of any: and he has ſhewn infinite ingenuity, and learning. He every where tries to ſupport his etymologies by ſome hiſtory of the place, concerning which he treats. But the miſfortune is, that the names of places, which ſeem to be original, and of high antiquity, are too often deduced by him from circumſtances of later date: from events in after ages. The hiſtories, to which he appeals, were probably not known, when the country, or iſland, received its name. He likewiſe allows himſelf a great latitude in forming his derivations: for to make his terms accord he has recourſe not only to the Phenician language, which he ſuppoſes to have

<sup>7o</sup> Hebræa, Chaldæa, &c. nomina virorum, mulierum, populorum—Antverpiæ, 1565, Plantin.



been a dialect of the Hebrew; but to the Arabian, Chaldaic, and Syriac, according as his occasions require. It happens to him often to make use of a verb for a radix, which has many variations, and different significations: but at this rate we may form a similitude between terms the most dissimilar. For take a word in any language, which admits of many inflexions, and variations, and after we have made it undergo all its evolutions, it will be hard, if it does not in some degree approximate. But to say the truth, he many times does not seem to arrive even at this: for after he has analysed the premises with great labour, we often find the supposed resemblance too vague, and remote, to be admitted: and the whole is effected with a great strain and force upon history before he brings matters to a seeming coincidence. The Cyclops are by the best writers placed in Sicily, near Mount <sup>71</sup> Ætna, in the country of the Leontini, called of old Xuthia; but Bochart removes them to the south west point of the island. This he supposes to have been called Lelub, Λιλυβαιον, from being opposite to Libya: and as the promontory was so named, it is, he thinks, probable that the sea below was stiled Chec Lelub, or Sinus Lelub: and as the Cyclops lived hereabouts, they were from hence denominated Chec-lelub, and Chec-lub, out of which the Greeks formed <sup>72</sup> Κυκλωπες. He derives the Siculi first from <sup>73</sup> seclul, perfection: and afterwards from אשכול, Escol,

<sup>71</sup> Pliny. l. 3. c. 8.

Ætna, quæ Cyclopas olim tulit. Mela. l. 2. c. 7.

<sup>72</sup> Bochart. Geog. Sacra. l. 1. c. 30. p. 560.

<sup>73</sup> Ibidem. p. 565, 566.

pronounced, according to the Syriac, Sigol, a bunch of grapes. He deduces the Sicani from סִינִי, <sup>74</sup> Sacan, near : because they were near their next neighbours : in other words, on account of their being next to the Pœni. Sicani, qui Siculorum Pœnis proximi. But according to the best accounts the Sicani were the most ancient people of any in these parts. They settled in Sicily before the foundation of Carthage ; and could not have been named from any such vicinity. In short Bochart in most of his derivations refers to circumstances too general ; which might be adapted to one place as well as to another. He looks upon the names of places, and of people, rather as by-names, and chance appellations, than original marks of distinction : and supposes them to have been founded upon some subsequent history. Whereas they were most of them original terms of high antiquity, imported, and assumed by the people themselves, and not imposed by others.

How very casual, and indeterminate the references were by which this learned man was induced to form his etymologies, let the reader judge from the samples below. These were taken for the most part from his accounts of the Grecian islands ; not industriously picked out ; but as they casually presented themselves upon turning over the book. He derives <sup>75</sup> Delos from דָּהַל, Dahal timor. <sup>76</sup> Cynthus from כְּנַת, Chanat, in lucem edere. <sup>77</sup> Naxos from נִיסָא, sacrificium ;

<sup>74</sup> Bochart. Geog. Sacra. l. i. c. 30. p. 565, 566.

<sup>75</sup> Bochart. Geog. Sacra. l. i. p. 406.

<sup>76</sup> Ibidem.

<sup>77</sup> P. 412.



or else from *nicfa*, *opes*. <sup>78</sup> *Gyarus* from *acbar*, softened to *acuar*, a mouse, for the island was once infested with mice. <sup>79</sup> *Pontus* in *Asia Minor* from *בטנא*, *botno*, a pistachio nut. <sup>80</sup> *Icaria* from *icar*, pastures : but he adds, *tamen alia etymologia occurrit, quam huic præfero אי כורי*, *Icaure*, five insula piscium. <sup>81</sup> *Chalcis* in *Eubœa* from *Chelca*, divisio. <sup>82</sup> *Seriphus* from *resiph*, and *resipho*, lapidibus stratum. <sup>83</sup> *Patmos* from *בטמוס*, *batmos*, terebinthus ; for trees of this sort, he says, grew in the *Cyclades*. But *Patmos* was not one of the *Cyclades* : it was an *Asiatic* island, at a considerable distance. <sup>84</sup> *Tenedos* is deduced from *Tin Edom*, red earth : for there were potters in the island ; and the earth was probably red. <sup>85</sup> *Cythnus* from *katnuth*, parvitas : or else from *גבנא*, *gubna*, or *guphno*, cheese : because the next island was famous for that commodity : *Ut ut enim Cythnius caseus proprie non dicatur, qui e Cythno non est, tamen receptâ καταχρησει Cythnius dici potuit caseus a vicinâ Ceo*. He supposes *Egypt* to have been denominated from <sup>86</sup> *Mazor*, an artificial fortress ; and the reason he gives, is, because it was naturally secure. Whatever may have been the purport of the term, *Mizraim* was a very ancient and original name, and could have no reference to these after considerations. The author of the *Onomasticum* therefore differs from him, and has tried to mend the matter. He allows that the people, and country, were denominated from *Mazor*, but in a different

<sup>78</sup> P. 415.<sup>79</sup> P. 388.<sup>80</sup> P. 381.<sup>81</sup> P. 435.<sup>82</sup> P. 414.<sup>83</sup> P. 381.<sup>84</sup> P. 385.<sup>85</sup> P. 408. or from *Mazor*, angustia.<sup>86</sup> Ibidem. p. 258.

acceptation: from Mazon, which signified, the double pressure of a mother on each side<sup>87</sup>, pressiorem matris geminam, i. e. ab utrâque parte. Upon which the learned Michaelis observes—<sup>88</sup> quo etymo vix aliud veri dissimilius fingi potest.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyse, and define. But they seem to have failed here too by proceeding upon those fallacious principles, of which I have above complained. In short they seldom go deep enough in their enquiries; nor consider the true character of the personage, which they would decipher. It is said of the God Vulcan, that he was the same as Tubalcain, mentioned Genesis. c. 4. v. 22: and it is a notion followed by many writers: and among others by Gale. <sup>89</sup> *First as to the name* (says this learned man) *Vossius, de Idolat. l. 1. c. 36, shews us, that Vulcanus is the same as Tubalcainus, only by a wonted, and easy mutation of B into V, and casting away a syllable.* And he afterwards affects to prove from Diodorus Siculus, that the art and office of Vulcan exactly corresponded to the character of Tubalcain, <sup>90</sup> *who was an instructor of every artificer in brass and iron.* Upon the same principles Philo Biblius speaking of Chrusor, a person of great antiquity, who first built a ship, and navigated the seas; who also first taught husbandry, and hunting, supposes him to have been Vulcan; because it is farther said of him, <sup>91</sup> that he first manufactured iron. From this

<sup>87</sup> Simonis Onomasticon.

<sup>88</sup> Michaelis Spicilegium Geographiæ Hebræor. Exteræ. p. 158.

<sup>89</sup> Gale's Court of the Gentiles. vol. 1. b. 2. p. 66.

<sup>90</sup> Genesis. c. 4. v. 22.

<sup>91</sup> Philo apud Eusebium. Præp. Evan. l. 1. c. 10.



partial resemblance to Vulcan or Hephaestus, Bochart is induced to derive his name from כּרשׁ אור, Chores Ur, an artificer in <sup>92</sup> fire. These learned men do not consider, that though the name, to which they refer, be ancient, and oriental, yet the character, and attributes, are comparatively modern, having been introduced from another quarter. Vulcan the blacksmith, who was the master of the Cyclops, and forged iron in Mount Ætna, was a character familiar to the Greeks, and Romans. But this Deity among the Egyptians, and Babylonians, had nothing similar to this description. They esteemed Vulcan as the chief of the Gods the same as the Sun : and his name is a sacred title, compounded of Baal-Cahen, Belus sanctus, vel Princeps ; equivalent to Orus, or Ofiris. If the name were of a different original, yet it would be idle to seek for an etymology founded on later conceptions, and deduced from properties not originally inherent in the personage. According to <sup>93</sup> Hermapion he was looked upon as the source of all divinity, and in consequence of it the inscription upon the portal of the temple at Heliopolis was Ἡφαίστω τῷ Θεῷ Πατρί. *To Vulcan the Father of the Gods.* In short they, who first appropriated the name of Vulcan to their Deity, had no notion of his being an artificer in brass or iron : or an artificer in any degree. Hence we must be cautious in forming ideas of the ancient theology of nations from the current notions.

<sup>92</sup> Bochart. Geograph. Sacra. l. 2. c. 2. p. 706.

<sup>93</sup> Marcellinus. l. 22. c. 15. He was also called Eloüs. Ελωüs, Ἡφαίστος παρὰ Δωριευσίη. Hesych. The Latine title of Mulciber was a compound of Melech. Aber, Rex, Parens lucis.

of the Greeks, and Romans ; and more especially from the descriptions of their poets. Polytheism, originally vile, and unwarrantable, was rendered ten times more base by coming through their hands. To instance in one particular : among all the dæmon herd what one is there of a form, and character, so odious, and contemptible as Priapus? an obscure ill-formed Deity, who was ridiculed and dishonoured by his very votaries. - His hideous figure was made use of only as a bugbear to frighten children ; and to drive the birds from fruit trees ; with whose filth he was generally besmeared. Yet this contemptible God, this scarecrow in a garden, was held in high repute at Lampſacus, and esteemed the same as <sup>94</sup> Dionufus. He was likewise by the Egyptians revered as the principal God ; no other than the Chaldaic <sup>95</sup> Aur, the same as Orus and Apis : whose rites were particularly solemn. It was from hence that he had his name : for Priapus of Greece is only a compound of Peor-Apis among the Egyptians. He was sometimes ſtiled Peor ſingly ; alſo Baal Peor ; the ſame with whose rites the Iſraelites are ſo often <sup>96</sup> upbraided. His temples likewise are mentioned, which are ſtiled Beth Peor. In ſhort this wretched divinity of the Romans was looked upon by others as the ſoul of the world : the firſt principle, which brought all things into light, and

<sup>94</sup> Τιμαται δε παρα Λαμψακηνοις ὁ Πριαπος, ὁ αὐτὸς ὡν τῷ Διονυσῷ. Athenæus. l. i. p. 30.

<sup>95</sup> Το ἀγάλμα Πριμπε, τε και Ωρε παρ' Αιγυπτίοις. Suidas.

<sup>96</sup> Numbers. c. 25. v. 3. Deuteronomy. c. 4. v. 3. Joshua. c. 22. v. 17.

Kircher derives Priapus from פְּהוֹרֶפֶה, Pehorpeh, os nuditatis.

being.



being. <sup>97</sup> Πρηνπος ὁ κοσμος, η ὁ προεσως αυτε Λογος. The author of the Orphic hymns stiles him <sup>98</sup> Πρωτογονον—γενεσιν μακαρων, θνητων τ' ανθρωπων. *The first born of the world, from whom all the immortals, and mortals were descended.* This is a character, which will hereafter be found to agree well with Dionusus. Phurnutus supposes Priapus to have been the same as Pan, the shepherd God : who was equally degraded, and misrepresented on one hand, and as highly revered on the other. <sup>99</sup> Ισως δ' αν ουτος και ὁ Πρηνπος ειη, καθ' ον προεισιν εις φως τα παντα\* των αρχαιων δ' εισι Δαιμονων. *Probably Pan is no other than the God Priapus, by whose means all things were brought into light. They are both Deities of high* <sup>100</sup> *antiquity. Yet the one was degraded to a filthy monster ; and of the other they made a scarecrow.*

<sup>97</sup> Phurnutus de naturâ Deorum. c. 17. p. 205.

<sup>98</sup> Orphic Hymn 5. to Protogonus, the same as Phanes, and Priapus. See verse 10.

<sup>99</sup> Phurnutus. c. 17. p. 204.

<sup>100</sup> Παρ' Αιγυπτιοισι δε Παν μεν αρχαιοτατος, και των οκτω των πρωτων λεγομενων Θεων. Herodotus. l. 2. c. 145.

Albæ Juliæ Inscriptio.

P R I E P O

P A N T H E O.

Gruter. v. 1. p. xcv. n. 1.

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# DISSERTATION

UPON THE

HELLADIAN and other GRECIAN WRITERS.

*Ενθα πυλαι νυκτος τε, και ηματος, εισι κελευθων.*

PARMENIDES.

**I**T may be proper to take some previous notice of those writers, to whose assistance we must particularly have recourse ; and whose evidence may be most depended upon, in disquisitions of this nature. All knowledge of Gentile antiquity must be derived to us through the hands of the Grecians : and there is not of them a single writer, to whom we may not be indebted for some advantage. The Helladians however, from whom we might expect most light, are to be admitted with the greatest caution. They were a bigotted people, highly prejudiced in their own favour ; and so devoted to idle tradition that no arguments could wean them from their folly. Hence the surest resources are from Greeks of other countries. Among the Poets, Lycophron, Callimachus, and Apollonius Rhodius are principally to be esteemed. The last of these was a native of Egypt ; and the other two lived there, and have continual allusions to the antiquities of that country. Homer likewise abounds with  
a deal



a deal of mysterious lore, borrowed from the ancient Amonian theology; with which his commentators have been often embarrassed. To these may be added such Greek writers of later date, who were either not born in Hellas, or were not so deeply tinctured with the vanity of that country. Much light may be also obtained from those learned men, by whom the Scholia were written, which are annexed to the works of the Poets abovementioned. Nonnus too, who wrote the *Dionysiaca*, is not to be neglected. He was a native of Panopolis in Egypt, <sup>1</sup> *Ἐκ τῆς Πανος τῆς Αἰγυπτῆς γεγεννημένος*; and had opportunity of collecting many ancient traditions, and fragments of mysterious history, which never were known in Greece. To these may be added Porphyry, Proclus, and Jamblichus, who professedly treat of Egyptian learning. The Isis and Osiris of Plutarch may be admitted with proper circumspection. It may be said, that the whole is still an enigma: and I must confess that it is: but we receive it more copiously exemplified; and more clearly defined; and it must necessarily be more genuine, by being nearer the fountain head: so that by comparing, and adjusting the various parts, we are more likely to arrive at a solution of the hidden purport. But the great resource of all is to be found among the later antiquaries and historians. Many of these are writers of high rank; particularly Diodorus, Strabo, and Pausanias, on the Gentile part: and of the fathers Theophilus, Tatianus Athenagoras, Clemens, Origenes, Eusebius, Theodoretus, Syncellus; and the compiler of the *Fasti Si-*

<sup>1</sup> Agathias. l. 4. p. 133.

culi, otherwise called *Chronicon Paschale*. Most of these were either of Egypt or Asia. They had a real taste for antiquity ; and lived at a time when some insight could be obtained : for till the Roman Empire was fully established, and every province in a state of tranquillity, little light could be procured from those countries, whence the mythology of Greece was derived. The native Helladians were very limited in their knowledge. They had taken in the gross whatever was handed down by tradition ; and assumed to themselves every history, which was imported. They moreover held every nation but their own as barbarous ; so that their insuperable vanity rendered it impossible for them to make any great advances in historical knowledge. But the writers whom I just now mentioned, either had not these prejudices ; or lived at a time when they were greatly subdued. They condescended to quote innumerable authors, and some of great antiquity ; to whom the pride of Greece would never have appealed. I had once much talk upon this subject with a learned friend, since lost to the world, who could ill brook that Herodotus, Thucydides, Xenophon, should be discarded for Clemens, Origen, or Eusebius ; and that Lyfias and Demosthenes should give way to Libanius and Aristides. The name of Tzetzes, or Eustathius, he could not bear. To all which I repeatedly made answer ; that it was by no means my intention to set aside any of the writers, he mentioned : whose merits, as far as they extended, I held in great veneration. On the contrary I should have recourse to their assistance, as far as it would carry me : But I must at the same time take upon me to weigh those merits ; and see wherein they consisted ;



and to what degree they were to be trusted. The Helladians were much to be admired for the smoothness of their periods, and a happy collocation of their terms. They shewed a great propriety of diction; and a beautiful arrangement of their ideas: and the whole was attended with a rhythm, and harmony, no where else to be found. But they were at the same time under violent prejudices: and the subject matter of which they treated, was in general so brief, and limited, that very little could be obtained from it towards the history of other countries, or a knowledge of ancient times. Even in respect to their own affairs, whatever light had been derived to them, was so perverted, and came through so dim a medium, that it is difficult to make use of it to any determinate and salutary purpose. Yet the beauty of their composition has been attended with wonderful influence. Many have been so far captivated by this magic, as to give an implicit credence to all that has been transmitted; and to sacrifice their judgment to the pleasures of the fancy.

It may be said, that the writers, to whom I chiefly appeal are in great measure dry, and artless, without any grace and ornament to recommend them. They were likewise posterior to the Helladians; consequently farther removed from the times of which they treat. To the first objection I answer, that the most dry and artless historians are in general the most authentic. They who colour and embellish, have the least regard for the truth. In respect to priority, it is a specious claim; but attended with no validity. When a gra-

\* See Theophilus ad Autolycum. l. 2. p. 357.

dual darkness has been overspreading the world, it requires as much time to emerge from the cloud, as there passed when we were sinking into it: so that they who come later may enjoy a greater portion of light, than those who preceded them by ages. Besides, it is to be considered, that the writers, to whom I chiefly appeal, lived in parts of the world which gave them great advantages. The whole theology of Greece was derived from the east. We cannot therefore but in reason suppose, that Clemens of Alexandria, Eusebius of Cæsarea, Tatianus of Assyria, Lucianus of Samosata, Cyril of Jerusalem, Porphyry of Syria, Proclus of Lycia, Philo of Biblus, Strabo of Amasa, Pausanias of Cappadocia, Eratosthenes of Cyrene, must know more upon this subject than any native Helladian. The like may be said of Diodorus, Josephus, ~~Strabo~~, Cedrenus, Syncellus, Zonaras, Eustathius; and numberless more. These had the archives of ancient<sup>3</sup> temples, to which they could apply: and had traditions more genuine than ever reached Greece. And though they were posterior themselves, they appeal to authors far prior to any Helladians: and their works are crowded with extracts from the most curious and the most ancient<sup>4</sup> histories. Such were the writings of Sanchoniathon, Berofus, Nicholas Damascenus, Mocus, Mnaseas, Hieronymus Ægyptius, Apion, Manethon: from whom Abydenus, Apollodorus,

<sup>3</sup> See Philo Biblius apud Euseb. P. E. l. i. c. 10. p. 32. He mentions applying to a great number of authors, in Phenicia.

<sup>4</sup> Πολλὴν ἐξερευνήσαμενος ὕλην, ἔχει τὴν παρ' Ἑλλήσι.

Philo apud Euseb. P. Evang. l. i. c. ix. p. 32.



Afclepiades, Artapanus, Philastrius, borrowed largely. We are beholden to Clemens<sup>5</sup>, and Eusebius, for many evidences from writers, long since lost; even Eustathius and Tzetzes have resources, which are now no more.

It must be after all confessed, that those, who preceded, had many opportunities of information, had they been willing to have been informed. It is said both of Pythagoras and Solon, that they resided for some time in Egypt: where the former was instructed by a Son-chen, or priest of the Sun. But I could never hear of any great good, that was the consequence of his travels. Thus much is certain; that whatever knowledge he may have picked up in other parts, he got nothing from the Grecians. They, who pretended most to wisdom, were the most destitute of the blessing. <sup>6</sup> Ἀλλὰ παρ' ἄλλοις συλλεξάμενος, μόνον παρὰ τῶν σοφῶν Ἑλλήνων εἶχεν οὐδέν, πένια σοφίας καὶ ἀπορία συνοικεῦντων. And as their theology was before very obscure, he drew over it a mysterious veil to make it tenfold darker. The chief of the intelligence transmitted by Solon from Egypt contained a satire upon his own country. He was told by an ancient <sup>7</sup> priest, that the Grecians were children in science: that they were utterly ignorant of the mythology of other nations; and did not understand their own. Eudoxus

<sup>5</sup> Clemens Alexandrinus Strom. l. i. p. 356.

<sup>6</sup> Eusebij Præp. Evang. l. io. c. 4. p. 471.

Τὶ ὠφελησε Πυθαγόραν τὰ Ἀδύτα, καὶ Ἡρακλῆος γῆλαι.

Theophilus ad Autol. l. 3. p. 381.

<sup>7</sup> Plato in Timæo. Clemens. Strom. l. i. p. 426.

Ὁ Σολων, Σολων, Ἕλληνες αἰεὶ παῖδες—κτλ.

likewise

likewise and Plato were in Egypt; and are said to have resided there some time: yet very few things of moment have been transmitted by them. Plato had great opportunities of rectifying the history and mythology of Greece: but after all his advantages he is accused of trifling shamefully, and addicting himself to fable. <sup>8</sup> Πλατων δε, ὁ δοκῶν των Ἑλλήνων σοφωτάτος γεγενῆσθαι, εἰς ποσὴν φλυαρίαν ἐχώρησεν. Yet all the rites of the Helladians, as well as their Gods and Heroes, were imported from the <sup>9</sup> east: and chiefly from <sup>10</sup> Egypt, though they were unwilling to allow it. Length of time had greatly impaired their true history; and their prejudices would not suffer them to retrieve it. I should therefore think it by no means improper to premise a short account of this wonderful people, in order to shew whence this obscurity arose; which at last prevailed so far, that they in great measure lost sight of their origin, and were involved in mystery and fable.

The first inhabitants of the country, called afterwards Hellas, were the sons of Javan; who seem to have degenerated very early, and to have become truly barbarous. Hence the best historians of Greece confess, that their ancestors were not the first inhabitants; but that it was before their arrival

<sup>8</sup> Theophilus ad Autolyicum. L. 3. p. 390.

<sup>9</sup> See Eusebius. Præp. Evan. L. 10. c. 4. p. 469. and c. 5. p. 473. also Clemens Alexand. Strom. L. 1. p. 361. Diodorus Siculus. L. 1. p. 62, 63. and p. 86, 87.

<sup>10</sup> Καθολοὶ δὲ φασὶ τὰς Ἑλλήνας ἐξιδιάξασθαι τῆς ἐπιφανέστατης Αἰγυπτίων Ἡρώας τε, καὶ Θέως. L. 1. p. 20.

See here a long account of the mythology of Egypt being transported to Greece; and there adopted by the Helladians as their own, and strangely sophisticated.



in the possession of a people, whom they stile <sup>11</sup> Βαρβαροι, or Barbarians. The Helladians were colonies of another family : and introduced themselves somewhat later. They were of the race, which I term Amonian ; and came from Egypt and Syria : but originally from Babylonia. They came under various titles, all taken from the religion, which they professed. Of these titles I shall have occasion to treat at large ; and of the imaginary leaders, by whom they were supposed to have been conducted.

As soon as the Amonians were settled, and incorporated with the natives, a long interval of darkness ensued. The very union produced a new language : at least the ancient Amonian became by degrees so modified, and changed, that the terms of science, and worship, were no longer understood. Hence the titles of their Gods were misapplied : and the whole of their theology grew more and more corrupted ; so that very few traces of the original were to be discovered. In short, almost every term was misconstrued, and abused. This <sup>12</sup> æra of darkness was of long duration : at last the Asiatic Greeks began to bestir themselves. They had a greater correspondence than the Helladians : and they were led to exert their talents from examples in Syria, Egypt, and other countries. The specimens, which they exhibited of their genius, were amazing : and have been justly esteemed

<sup>11</sup> Ἐκαταίος μὲν οὖν ὁ Μιλησιος περὶ τῆς Πελοποννησῆς φησιν, ὅτι πρὸ τῶν Ἑλλήνων ὠκησαν αὐτὴν Βαρβαροι· σχεδὸν δὲ τι καὶ ἡ συμπασσα Ἑλλάς κατοικία Βαρβαρῶν ὑπεῖχε το παλαιόν. Strabo. L. 7. p. 321.

<sup>12</sup> Οὗδε μεταξὺ χρόνος παραλείπεται, ἐν ᾧ μηδὲν ἐξαιρετὸν Ἑλλήσιν ἱστορεῖται. Theopompus in Tricarenō.

a standard for elegance, and nature. The Athenians were greatly affected with these examples. They awoke as it were out of a long and deep sleep : and as if they had been in the training of science for ages, their first efforts bordered upon perfection. In the space of a century, out of one little confined district, were produced a group of worthies, who at all times have been the wonder of the world : so that we may apply to the nation in general, what was spoken of the school of a philosopher : *cujus ex ludo, tanquam ex Equo Trojano, meri Principes exierunt*. But this happy display of parts did not remedy the evil, of which I have complained. They did not retrieve any lost annals : nor were any efforts made to dispel the cloud, in which they were involved. There had been, as I have represented, a long interval ; during which there must have happened great occurrences : but few of them had been transmitted to posterity ; and those handed down by tradition, and mixed with inconsistency and fable. It is said that letters were brought into Greece very early by <sup>13</sup> Cadmus. Let us for a while grant it ; and inquire what was the progress. They had the use of them so far, as to put an inscription on the pediment of a temple, or upon a pillar, or

<sup>13</sup> How uncertain they were in their notions may be seen from what follows. *Alii Cadmum, alii Danaum, quidam Cecropem Atheniensem, vel Linum Thebanum, et temporibus Trojanis Palamedem Argivum, memorant sedecim litterarum formas, mox alios, et præcipue Simonidem cæteras invenisse. Lilius Gyraldus de Poetis. Dialog. 1. p. 13. Edit. Lugd. Bat. 1696.*

Τότε ὁ Παλαμίδης εὗρε τα ἰς γράμματα τὰ ἀλφάβητα, α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ· προσέθηκε δὲ Κάδμος ὁ Μιλησιος ἑτέρα γράμματα τρία, θ, φ, χ—πρὸς ταῦτα Σιμωνίδης ὁ Κεῖος προσέθηκε δύο, η καὶ ω. Ἐπιχάρμος δὲ ὁ Συρακεσιος τρία, ζ, ξ, ψ· οὕτως ἐπληρώθησαν τὰ καὶ στοιχεῖα. *Eusebii Chron. P. 33. l. 13.*



to scrawl a man's name upon a tile or an oyster-shell, when they wanted to banish, or poison him. Such scanty knowledge, and so base materials, go but a little way towards science. What history was there of Corinth, or of Sparta? what annals were there of Argos, or Messena; of Elis, or the cities of Achaia? None: not even of <sup>13</sup> Athens. There are not the least grounds to surmise, that any single record existed. The names of the Olympic victors from Corœbus; and of the priestesses of Argos, were the principal memorials, to which they pretended: but how little knowledge could be obtained from hence. The laws of Draco in the thirty-ninth Olympiad were certainly the most ancient writing, to which we can securely appeal. When the Grecians began afterwards to bestir themselves, and to look back upon what had passed; they collected whatever accounts could be <sup>14</sup> obtained. They tried also to separate, and arrange them to the best of their abilities; and to make the various parts of their history correspond. They had still some good materials to proceed upon, had they thoroughly understood them: but herein was a great failure. Among the various traditions handed down they did not consider, which really related to

<sup>13</sup> Οὐ γὰρ μόνον παρὰ τοῖς ἀλλοῖς Ἕλλησιν ημεληθεῖ τα περὶ τῆς ἀναγραφῆς, ἀλλ' ἔδεν παρὰ τοῖς Ἀθηναίοις, ὅς αὐτοχθόνας εἶναι λεγῶσι, καὶ παιδείας ἐπιμελεῖς, ἔδεν τοῖς τὸν εὗρισκεται γενομένον. Josephus contra Apion. L. i. p. 439. Their historians were but little before the war with the Persians: doctrina vero *temporum* adhuc longe recentior—hinc tenebræ superioribus sæculis, hinc fabulæ. Marsham. Chron. Canon. p. 14.

<sup>14</sup> The Arundel Marbles are a work of this sort, and contain an account of 1318 years. They begin from Cecrops, and come down to the 160th Olympiad. So that this work was undertaken very late, after the Archonship of Diognetus.

their country, and which had been introduced from other <sup>15</sup> parts. Indeed they did not chuse to distinguish, but adopted all for their own; taking the merit of every ancient transaction to themselves. No people had a greater love for science; nor displayed a more refined taste in composition. Their study was ever to please, and to raise admiration. Hence they always aimed at the marvellous; which they dressed up in a most winning manner: at the same time they betrayed a seeming veneration for antiquity. But their judgment was perverted; and this veneration attended with little regard for the truth. <sup>16</sup> They had a high opinion of themselves and of their country in general: and being persuaded that they sprang from the ground on which they stood; and that the Arcadians were older than the moon, they rested satisfied with this, and looked no farther. In short they had no love for any thing genuine, no desire to be instructed. Their history could not be reformed but by an acknowledgment which their pride would not suffer them to make. They therefore devoted themselves to an idle mythology: and there was nothing so contradictory and absurd, but was greedily admitted, if sanctified by tradition. Even when the truth glared in their very faces, they turned from the light;

<sup>15</sup> See Diodorus above. p. 19, 20.

<sup>16</sup> —Τίς ἢ παρ' αὐτῶν συγγραφεῶν μαθοὶ ῥαδίως, ὅτι μὴδὲν ἑξ ἑαυτοῦ εἰδότες συνεργάρον, ἀλλ' ὡς ἑκάς τοι περὶ τῶν πραγμάτων εἰκαζοῖντο; πλεῖον γὰρ δια τῶν βιβλίων ἀλλήλους ἐλεγχέουσι, καὶ ἐναντιώτατα περὶ τῶν αὐτῶν λεγέειν ἕκαστος—κτλ. Josephus contra Apion. vol. 2. l. 1. c. 3. p. 439.

Ὅμοιος δὲ τῷ (Εὐδοκῷ) Καλλισθένης καὶ Θεοπομπὸς κατὰ τὴν ἡλικίαν γεγενησθῆναι αὐτῶν τῶν παλαιῶν μυθῶν· ἡμεῖς δὲ τὴν ἐναντίαν τῷ τοῖς κριταῖς ἐχόντες, καὶ τὸν ἐκ τῆς ἀναγραφῆς ποιεῖν ὑποστάντες, τὴν πᾶσαν ἐπιμέλειαν ἐποίησαμεθα τῆς ἀρχαιολογίας. Diod. l. 4. p. 209.



and would not be undeceived. Those, who like Euemerus and Ephorus had the courage to dissent from their legends, were deemed atheists and apostates; and treated accordingly. Plutarch more than once insists that it is expedient to veil the truth, and to dress it up in <sup>17</sup> allegory. They went so far as to deem inquiry a <sup>18</sup> crime; and thus precluded the only means, by which the truth could be obtained.

Nor did these prejudices appear only in respect to their own rites, and theology, and the history of their own nation; the accounts which they gave of other countries, were always tinged with this predominant vanity. An idle zeal made them attribute to their forefathers the merit of many great performances to which they were utterly strangers: and supposed them to have founded cities in various parts of the world, where the name of Greece could not have been known: cities which were in being before Greece was a state. Wherever they got footing, or even a transient acquaintance, they in their descriptions accommodated every thing to their own preconceptions; and expressed all terms according to their own mode of writing, and pronunciation,

<sup>17</sup> Plutarch de Audiendis Poetis.

See Strabo's Apology for Fable. l. 1. p. 35, 36.

<sup>18</sup> Πλὴν γε δὴ ὅτι ἐκ ἀκριβοῦς ἐξήτασεν χρη εἶναι τῶν ὑπὲρ τῆς Θείας ἐκ παλαιῆς μυθευμένων. Arrian. Expedit. Alexandri. l. 5.

Herodotus puts these remarkable words into the mouth of Darius—Εὐθα γὰρ τι δεῖ ψευδὸς λεγεῖσθαι, λεγεῖσθω γὰρ αὐτῶν γλιχομένα, οἳ τε ψευδομένοι, καὶ οἳ τῇ ἀληθείᾳ διαχρεώμενοι. l. 3. c. 72. We may be assured that these were the author's own sentiments, though attributed to another person: hence we must not wonder if his veracity be sometimes called in question: add to this, that he was often through ignorance mistaken: Πολλὰ τὸν Ἡρόδοτον ἐλεγχεῖ (Μανεθῶν) τῶν Αἰγυπτιακῶν ὑπὸ ἀγνοίας ἐψευσμένον. Josephus cont. Ap. l. 1. c. 14. p. 444.

that appearances might be in their favour. To this were added a thousand silly stories to support their pretended claim. They would persuade us that Jason of Greece founded the empire of the Medes ; as Perseus of the same country did that of the Persians. Armenus a companion of Jason was the reputed father of the Armenians. They gave out that Tarsus, one of the most ancient cities in the world, was built by people from <sup>19</sup> Argos : and that Pelusium of Egypt had a name of Grecian <sup>20</sup> original. They too built Sais in the same <sup>21</sup> country : and the city of the Sun, stiled Heliopolis, owed its origin to an <sup>22</sup> Athenian. They were so weak as to think that the city Canobus had its name from a pilot of Menelaus, and that even Memphis was built by Epaphos of <sup>23</sup> Argos. There surely was never any nation so incurious and indifferent about truth. Hence have arisen those contradictions and inconsistencies, with which their history is <sup>24</sup> embarrassed.

It may appear ungracious, and I am sure it is far from a pleasing task to point out blemishes in a people of so refined a turn as the Grecians, whose ingenuity and elegance have been admired for ages. Nor would I engage in a dis-

<sup>19</sup> Τάρσος επισημοτάτη πόλις Κιλικίας — ἐστὶ δ' ἀποικὸς Ἀργείων. Steph. Byzantinus, and Strabo. l. 16. p. 1089.

<sup>20</sup> Ὀνομασται δ' ἀπὸ τῆς Πηλῆς. Strabo. l. 17. p. 1155.

According to Marcellinus it was built by Peleus of Thessaly. l. 22. c. 16. p. 264.

<sup>21</sup> Diodorus. l. 5. p. 328.

<sup>22</sup> Diodorus. l. 5. p. 328. built by Actis.

<sup>23</sup> Apollodorus. l. 2. p. 62. Clemens. l. 1. Strom. p. 383. from Aristippus.

<sup>24</sup> See Josephus contra Apion. l. 1. c. 3. p. 439.



play of this kind, were it not necessary to shew their prejudices and mistakes, in order to remedy their failures. On our part we have been too much accustomed to take in the gross with little or no examination, whatever they have been pleased to transmit: and there is no method of discovering the truth, but by shewing wherein they failed; and pointing out the mode of error; the line of deviation. By unraveling the clue we may be at last led to see things in their original state; and to reduce their mythology to order. That my censures are not groundless, nor carried to an undue degree of severity, may be proved from the like accusations from some of their best writers: who accuse them both of ignorance and forgery. <sup>25</sup> Hecataeus of Miletus acknowledges, *that the traditions of the Greeks were as ridiculous as they were numerous:* <sup>26</sup> and Philo confesses *that he could obtain little intelligence from that quarter: that the Grecians had brought a mist upon learning; so that it was impossible to discover the truth. He therefore applied to people of other countries for information; from whom only it could be obtained. Plato* <sup>27</sup> *owned that the most genuine helps to philosophy were borrowed.*

<sup>25</sup> Ὅτι γὰρ Ἑλλήνων λόγοι πολλοὶ καὶ γελοιοί, ὡς ἐμοὶ φαίνονται. Apud Jamblicum—See notes, p. 295.

<sup>26</sup> Πολὺν αὐτοὶ ἐπηγὼν τυφόν, ὡς μὴ ῥαδίως τινὰ συνορᾶν τὰ κατ' ἀληθειαν γενομένα. He therefore did not apply to Grecian learning—Οὐ τὴν παρ' Ἑλλήσι, διαφωρὸς γὰρ αὕτη καὶ φιλονεικότερον ὑπ' ἐνίων μάλλον, ἢ πρὸς ἀληθειαν συντεθεῖσα. Philo apud Euseb. P. E. l. i. c. ix. p. 32.

See the same writer of their love of allegory, p. 32.

<sup>27</sup> Πλάτων ἐκ ἀρνείται τὰ καλλίστα εἰς φιλοσοφίαν παρὰ τῶν βαρβάρων ἐμπορευεσθαι. Clemens Alexand. Strom. l. i. p. 355.

*borrowed from those, who by the Greeks were stiled barbarous : and* <sup>28</sup> *Jamblicus gives the true reason for the preference. The Helladians, says this writer, are ever wavering and unsettled in their principles ; and are carried about by the least impulse. They want steadiness : and if they obtain any salutary knowledge, they cannot retain it : nay they quit it with a kind of eagerness : and whatever they do admit, they new mould and fashion, according to some novel and uncertain mode of reasoning. But people of other countries are more determinate in their principles, and abide more uniformly by the very terms, which they have traditionally received. They are represented in the same light by Theophilus :* <sup>29</sup> *he says, that they wrote merely for empty praise, and were so blinded with vanity, that they neither discovered the truth themselves, nor encouraged others to pursue it. Hence Tatianus says with great truth,* <sup>30</sup> *that the writers of other countries were strangers to that vanity, with which the Grecians were infected : that they*

—Κλεπτας της βαρβαρῆς φιλοσοφίας Ἕλληνας. Clemens Alexand. Strom. 1. 2. p. 428.

Clemens accuses the Grecians continually for their ignorance and vanity : yet Clemens is said to have been an Athenian, though he lived at Alexandria. He sacrificed all prejudices to the truth ; as far as he could obtain it.

<sup>28</sup> Φυσει γὰρ Ἕλληνες εἰσι νεοτροποὶ, καὶ αὐτοὶ φερόνται πανταχῇ, οὐδὲν ἔχοντες ἔρμα ἐν ἑαυτοῖς, ὡς ὅπερ δεῖξονται παρὰ τινῶν διαφυλαττόντες· ἀλλὰ καὶ τὸ οὕτως ἀφέντες πάντα κατὰ τὴν ἀσάτον εὐρεσιλογίαν μεταπλαττοῦσι. Βαρβαροὶ δὲ μονιμοὶ τοῖς ἡθεσιν οὐκ ὄντες, καὶ τοῖς λόγοις βεβαίως τοῖς αὐτοῖς ἐμμένοντες. Jamblicus. sect. 7. c. 5. p. 155.

<sup>29</sup> Δοξῆς γὰρ κενῆς καὶ ματαιῆς πάντες οὗτοι ἐραδέντες, οὔτε αὐτοὶ τὸ ἀληθὲς ἐγνώσαν, οὔτε μὲν ἄλλες ἐπὶ τὴν ἀληθειαν προετρέψαντο. Theophilus ad Autol. 1. 3. p. 382.

<sup>30</sup> Παρ' ἡμῖν δὲ τῆς κενοδοξίας ὁ ἡμέρος ἐκ ἐστὶ δόγματων δὲ ποικιλίαις καταχρωμεθα. Tatianus contra Græcos. p. 269.

were:



were more simple, and uniform, and did not encourage themselves in an affected variety of notions.

In respect to foreign history, and geographical knowledge, the Greeks in general were very ignorant: and the writers, who, in the time of the Roman Empire, began to make more accurate inquiries, met with insuperable difficulties from the mistakes of those who had preceded. I know no censure more severe and just than that which Strabo has passed upon the historians and geographers of Greece; and of its writers in general. In speaking of the Asiatic nations he assures us, that there never had been any account transmitted of them, upon which we can depend.<sup>31</sup> *Some of these nations, says this judicious writer, the Grecians have called Sacæ, and others Massagetæ, without having the least light to determine them. And though they have pretended to give a history of Cyrus, and his particular wars with those who were called Massagetæ, yet nothing precise and satisfactory could ever be obtained; not even in respect to the war. There is the same uncertainty in respect to the ancient history of the Persians, as well as to that of the Medes, and Syrians: We can meet*  
with

<sup>31</sup> Τους μὲν Σακας, τους δὲ Μασσαγέτας ἐκαλοῦν, ἔκ ἐχοντες ἀκριβῶς λεγῆν περὶ αὐτῶν οὐδέν, καί περ πρὸς Μασσαγέτας τὸν Κύρου πόλεμον ἰστοροῦντες· ἀλλὰ οὐτε περὶ τούτων οὐδεὶς περὶ βωτο πρὸς ἀληθείαν οὐδέν, ἢ τε τὰ παλαιὰ τῶν Περσῶν, οὐτε τῶν Μηδικῶν, ἢ Συριακῶν, ἐς τίςιν ἀφικνεῖτο μεγάλην διὰ τὴν τῶν συγγραφέων ἀπλοτητα καὶ τὴν φιλομυθίαν. Ὁρῶντες γὰρ τοὺς φανερώς μυθογράφους εὐδοκίμουτας, ὠθηθῆσαν καὶ αὐτὲς παρεξέσθαι τὴν γράφην ἡδεῖαν, εἰ ἐν ἱστορίας σχηματὶ λεγῶσιν, ἃ μὴ δὲ ποτε εἶδον, μὴ τε ἤκουσαν, ἢ οὐ παρὰ γε εἰδῶτων σκοπῆντες· δι' αὐτὸ δὲ μόνον τούτο, ὅτι ἀκροασὶν ἡδεῖαν ἔχει, καὶ θαυμάσῃν. Ραδίως δ' ἂν τις Ἡσίοδῳ καὶ Ὀμηρῷ πιστεύσειεν Ἡρωολογῶσι, καὶ τοῖς τραγικοῖς Ποιηταῖς, ἢ Κτησίπῳ τε καὶ Ἡρόδοτῳ, καὶ Ἑλλαννίῳ, καὶ ἀλλοῖς τοις τοῖς. Οὐδὲ τοῖς περὶ Ἀλεξάνδρου δὲ συγγραψάσιν ῥαδίον πιστεῦν τοῖς πολλοῖς· καὶ γὰρ οὕτω ῥαδιουργοῖσι διὰ τε

with little that can be deemed authentic, on account of the weakness of those who wrote, and their uniform love of fable. For finding that writers, who professedly dealt in fiction without any pretensions to the truth, were regarded; they thought that they should make their writings equally acceptable, if in the system of their history they were to introduce circumstances, which they had neither seen nor heard, nor received upon the authority of another person; proceeding merely upon this principle that they should be most likely to please peoples fancy by having recourse to what was marvellous and new. On this account we may more safely trust to Hesiod and Homer, when they present us with a list of Demigods and Heroes, and even to the tragic poets, than to Ctesias, Herodotus, and Hellanicus, and writers of that class. Even the generality of historians, who wrote about Alexander, are not safely to be trusted: for they speak with great confidence, relying upon the glory of the monarch, whom they celebrate; and to the remoteness of the countries, in which he was engaged; even at the extremities of Asia; at a great distance from us, and our concerns. This renders them very secure. For what is referred to a distance is difficult to be confuted. In another place speaking of India,

την δοξαν Αλεξανδρου, και δια το την στρατειαν προς τας εσχαιας γεγονεναι της Ασιας πορρω αφ' ημων το δη πορρω δυσελεγτον. Strabo. l. 11. p. 774.

Græcis Historicis plerumque poeticæ similem esse licentiam. Quintilianus. l. 11. c. 11.

— quicquid Græcia mendax

Audet in Historiâ. Juvenal.

Strabo of the ancient Grecian historians: Δει δε των των παλαιων ιστοριων ακουειν ουτως, ως μη ομολογουμενων σφοδρα. οι γαρ νεωτεροι πολλακις νομιζουσι και τ' αναντια λεγειν. l. 8. p. 545.

Παντες μεν γαρ οι περι Αλεξανδρον το θαυμαστον αντι τ' αληθες αποδεχονται. μαλλον. Strabo. l. 15. p. 1022.



he says, that it was very difficult to arrive at the truth : *for the* <sup>32</sup> *writers, who must necessarily be appealed to, were in continual opposition, and contradicted one another. And how, says Strabo, could it be otherwise, for if they erred so shamefully when they had ocular proof, how could they speak with certainty, where they were led by hearsay?* In another place <sup>33</sup> he excuses the mistakes of the ancient poets, saying, that we must not wonder if they sometimes deviated from the truth, when people in ages more enlightened were so ignorant, and so devoted to every thing marvellous and incredible. He had above given the poets even the preference to other writers : but herein his zeal transported him too far. The first writers were the poets ; and the mischief began from them. They first infected tradition ; and mixed it with allegory and fable. Of this Athenagoras accuses them very justly ; and says, <sup>34</sup> *that the greatest abuses of true knowledge came from them. I insist,* says this learned father, *that we owe to Orpheus, Homer, and Hesiod, the fictitious names and genealogies of the Pagan*

<sup>32</sup> — Αλλὰ ἕκαστος ἕκαστῷ τ' ἀναντία λέγει πολλακίς· ὥστ' ὅτε περὶ τῶν ἔρασ-  
θαιτων ἔτω διαφέρονται, τί δεῖ νομίζειν περὶ τῶν ἐξ ἀκοῆς. Strabo. l. 15. p. 1006.

See also l. 771, 2, 3, 4. And Diodorus Siculus. l. 1. p. 63. Of Herodotus and other writers—Ἐκουσίως προκριναντες τῆς ἀληθείας τὸ παραδοξολογεῖν.

<sup>33</sup> Οὐ θαυμάσιον εἶναι περὶ τῶν Ὀμηρῶν· καὶ γὰρ τῆς ἐτι νεώτερας ἐκείνης πολλα  
ἀγνοεῖν, καὶ τερατολογεῖν. Strabo. l. 7. p. 458.

<sup>34</sup> Φημι οὖν Ὀρφεα καὶ Ὀμηρον καὶ Ἡσιοδον εἶναι τοὺς ὀνοματα καὶ γεννηδοντας  
τοῖς ὑπ' αὐτῶν λεγομένοις θεοῖς· μαρτυρεῖ δὲ καὶ Ἡροδοτος—Ἡσιοδον γὰρ καὶ  
Ὀμηρον ἡλικίην τετρακοσίοις ἐτέσι δοκεῖ τρεσβύτερος ἐμὲ γενεσθαι, καὶ οὐ πλείοσι.  
Οὗτοι δὲ εἰσιν, οἱ ποιησαντες θεογονίαν Ἑλλήσι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας  
δόντες, καὶ τιμὰς καὶ τέχνας δίδοντες, καὶ εἰδεα αὐτῶν σημαίνοντες· αἱ δὲ εἰκόνες  
μέχρι μὴπω πλαστικῇ καὶ γραφικῇ, καὶ ἀνδριαντοποιητικῇ ἦσαν, οὐδὲ ἐνομίζοντο.  
Athenagoræ Legatio. p. 292. See Herodotus. l. 2. c. 53.

*Dæmons, whom they are pleased to style Gods : and I can produce Herodotus for a witness to what I assert. He informs us, that Homer and Hesiod were about four hundred years prior to himself ; and not more. These, says he, were the persons who first framed the theogony of the Greeks ; and gave appellations to their Deities ; and distinguished them according to their several ranks, and departments. They at the same time described them under different appearances : for till their time there was not in Greece any representation of the Gods, either in sculpture or painting ; not any specimen of the statuary's art exhibited : no such substitutes were in those times thought of.*

The ancient history and mythology of Greece was partly transmitted by the common traditions of the natives : and partly preserved in those original Doric hymns, which were universally sung in their Prutaneia and temples. These were in the ancient Amonian language ; and said to have been introduced by <sup>35</sup> Pagafus, Agyieus, and Olen. This last some represent as a Lycian, others as an Hyperborean : and by many he was esteemed an Egyptian. They were chanted by the Purcones, or priests of the Sun : and by the female, Hierophants : of whom the chief upon record were <sup>36</sup> Phaënnis, <sup>37</sup> Phæmonoë, and Bæo. The last of these mentions Olen, as the inventor of verse, and the most ancient priest of Phœbus.

<sup>35</sup> Pausanias. l. 10. p. 809. Clemens mentions *Αγυῖα θυρωρὸν τῷ Ἑρμῇ*. Cohort. p. 44.

*Ὅσα μὲν αἰδοῦσιν ἐν τῷ Πρυτανείῳ, φωνὴ μὲν ἐστὶν αὐτῶν ἡ Δωρική.* Pausanias. l. 5. p. 416.

<sup>36</sup> Pausanias. l. 10. p. 828. of Phaënnis and the Sibyls.

<sup>37</sup> Pausanias. l. 10. p. 809. of Phæmonoë and ancient hymns.



<sup>38</sup> Ωλην δ' ὅς γενετο πρῶτος Φοῖβοιο προφητης,  
 Πρῶτος δ' ἀρχαίων ἐπεων τεχνῶσατ' αἰδαν.

These hymns grew by length of time obsolete ; and scarce intelligible. They were however translated, or rather imitated, by Pamphos, Rhianus, Phemius, Homer, Bion Proconnesius, Onomacritus, and others. Many of the sacred terms could not be understood, nor interpreted ; they were however <sup>39</sup> retained with great reverence : and many which they did attempt to decipher, were misconstrued and misapplied. Upon this basis was the theology of Greece founded : from hence were the names of Gods taken : and various departments attributed to the several Deities. Every poet had something different in his theogony : and every variety, however inconsistent, was admitted by the Greeks without the least hesitation : <sup>40</sup> Φυσει γὰρ Ἕλληνες νεοτροποι — Ἕλλησιν ἀταλαιπῶρος τῆς ἀληθείας ζήτησις. *The Grecians, says Jamblicus, are naturally led by novelty : The investigation of truth is too fatiguing for a Grecian.* From these ancient hymns and misconstrued terms <sup>41</sup> Pherecydes of Syrus planned his history of the Gods : which, there is reason to think, was the source of much error.

<sup>38</sup> Pausanias. l. 10. p. 809, 810. Ωλην.

<sup>39</sup> Jamblicus de Mysteriis. Sect. vii. c. 5. p. 156.

In like manner in Samothracia the ancient Orphic language was obsolete, yet they retained it in their temple rites : Ἐσχηκασί δὲ παλαιὰν ἰδίαν διαλεκτὸν οἱ Ἀυτοχθόνες (ἐν Σαμοθρακίᾳ) ἥς πολλὰ ἐν ταῖς θυσίαις μέχρι τῆς νῦν τηρεῖται. Diodorus. l. 5. p. 322.

<sup>40</sup> Jamblicus de Myster. Sect. 7. c. 5. See notes. p. 295.

<sup>41</sup> Clemens Alexandrinus Strom. l. 5. p. 676.

Such was Aristæus Proconnesius : Ἀνὴρ γῶνς εἰ τις ἄλλος. Strabo. l. 13.

Such were the principles which gave birth to the mythology of the Grecians; from whence their ancient history was in great measure derived. As their traditions were obsolete, and filled with extraneous matter, it rendered it impossible for them to arrange properly the principal events of their country. They did not separate and distinguish; but often took to themselves the merit of transactions, which were of a prior date, and of another clime. These they adopted, and made their own. Hence, when they came to digest their history, it was all confused: and they were embarrassed with numberless contradictions, and absurdities, which it was impossible to <sup>42</sup> remedy. For their vanity, as I have shewn, would not suffer them to rectify their mistakes by the authority of more ancient and more learned nations. It is well observed by Tatianus <sup>43</sup> Assyrius, *that where the history of times past has not been duly adjusted, it is impossible to arrive at the truth: and there has been no greater cause of error in writing, than the endeavouring to adopt what is groundless and inconsistent.* Sir Isaac Newton somewhere lays it down for a rule never to admit for history, what is antecedent to letters. For traditionary truths cannot be long preserved without

<sup>42</sup> Thus it is said in Eusebius from some ancient accounts, that Telegonus reigned in Egypt, who was the son of Orus the shepherd; and seventh from Inachus: and that he married Iö. Upon which Scaliger asks: Si septimus ab Inacho, quomodo Iö Inachi filia nupsit ei? How could Iö be married to him when she was to him in degree of ascent, as far off as his grandmother's great grandmother; that is six removes above him. See Scaliger on Eusebius. ad Num. cccclxxxi.

<sup>43</sup> Παρ' οἷς γὰρ ασυναρτητος ἐστὶν ἡ τῶν Χρονῶν ἀναγξαφῆ, παρὰ τούτοις ἔδε τα τῆς ἱστορίας ἀληθεύειν δυνατόν· τί γὰρ τὸ αἴτιον τῆς ἐν τῷ γράφειν πλάνης, εἰ μὴ τὸ σφραπτεῖν τὰ μὴ ἀληθῆ; Tatianus. p. 269.



some change in themselves, and some addition of foreign circumstances. This accretion will be in every age enlarged ; till there will at last remain some few outlines only of the original occurrence. It has been maintained by many, that the Grecians had letters very early : but it will appear upon inquiry to have been a groundless notion. Those of the ancients, who considered the matter more carefully, have made no scruple to set aside their <sup>44</sup> pretensions. Josephus in particular takes notice of their early claim ; but cannot allow it : <sup>45</sup> *They*, says this learned historian, *who would carry the introduction of letters among the Greeks the highest, very gravely tell us, that they were brought over by the Phenicians, and Cadmus. Yet after all they cannot produce a single specimen either from their sacred writings, or from their popular records, which favours of that antiquity.* Theophilus takes notice of these difficulties ; and shews that all the obscurity, with which the history of Hellas is clouded, arose from this deficiency of letters. He complains, *that the* <sup>46</sup> *Hellenes had lost sight of the truth ;*  
*and*

<sup>44</sup> Νυν μὴν οὔτε ποτε εἰς Ἑλλήνας ἢ τῶν λόγων παρηλθε διδασκαλία τε καὶ γραφή. Clemens Alexand. Strom. l. i. p. 364.

<sup>45</sup> Ὅι μὲν οὖν ἀρχαιοτάτην αὐτῶν τὴν χρῆσιν εἶναι θελόντες, παρὰ Φοινικῶν καὶ Καδμῶ σεμνυνοῦνται μαθεῖν. Οὐ μὴν ἐδ' ἐπ' ἐκείνῳ τῷ χρόνῳ δύναίτο τις ἀν' δεῖξαι σωζομένην ἀναγραφὴν ἐν ἱεροῖς, ἢ τ' ἐν δημοσίοις ἀναθήμασι. Joseph. cont. Apion. l. i.

<sup>46</sup> Τῶν δὲ τῆς ἀληθείας ἱστοριῶν Ἕλληνες ἔμνηνται· πρῶτον μὲν διὰ τὸ νεώτεροι αὐτῶν τῶν γραμμάτων τῆς ἐμπειρίας μετοχῶς γεγενῆσθαι· καὶ αὐτοὶ ὁμολογεῖσθαι, φασκόντες τὰ γράμματα εὗρησθαι, οἱ μὲν ἀπὸ Χαλδαιῶν, οἱ δὲ παρὰ Αἰγυπτίων, ἄλλοι δ' ἀπὸ Φοινικῶν. δευτέρον, ὅτι ἐπ' αὐτοῖς, καὶ πᾶσι, περὶ θεῶν μὴ ποιούμενοι τὴν μνησιν, ἀλλὰ περὶ ματαιῶν καὶ ἀνωφελῶν πραγμάτων. Theoph. ad Autol. l. 3. p. 400.

Plutarch assures us, that Homer was not known to the Athenians till the time  
of

*and could not recollect any genuine history. The reason of this is obvious : for they came late to the knowledge of letters in comparison of other nations. This they confess, by attributing the invention of them to people prior to themselves ; either to the Chaldeans, or the Egyptians : or else to the Phenicians. Another cause of failure, which relates to their theology, and still greatly prevails, is owing to their not making a proper disquisition about the true object of worship : but amusing themselves with idle, and unprofitable speculations.*

Notwithstanding this deficiency, they pretended to give a list of Argive princes, of which twenty preceded the war of <sup>47</sup> Troy. But what is more extraordinary, they boasted of a series of twenty-six Kings at Sicyon, comprehending a space of one thousand years, all which kings were before the time of <sup>48</sup> Theseus and the Argonauts. Among those, who have given the list of the Argive kings, is <sup>49</sup> Tatianus Affyrius, who advises every person of sense, when he meets with these high pretensions, to consider attentively, *that there was not a single voucher, not even a tradition of any record, to authenticate these histories : for even Cadmus was many ages after.* It is certain,

of Hipparchus, about the 63d Olympiad, yet some writers make him three, some four, some five hundred years before that æra. It is scarce possible that he should have been so unknown to them if they had been acquainted with letters.

<sup>47</sup> Eusebius. Chron. p. 24.

<sup>48</sup> Eusebius. Chron. p. 19. Syncellus. p. 148, 152.

The kings of Sicyon were taken from Castor Rhodius.

<sup>49</sup> Καί χεη τον ιβνεχη συνιεναι κατα πασης ακριβειας, οτι κατα την Έλληνων παραδοσιν ουδ' ιστοριας τις ην παρ' αυτοις αναχρησιν. Καδμος γαρ — μετα πολλας γενεας. κ λ. Tatianus Affyrius. p. 274.



that the Helladians had no tendency to learning, till they were awakened by the Asiatic Greeks: and it was even then some time before letters were in general use; or any histories, or even records attempted. For if letters had been current, and the materials for writing obvious, and in common use, how comes it that we have not one specimen older than the reign of Cyrus? And how is it possible, if the Grecians had any records, that they should be so ignorant about some of their most famous men? Of Homer how little is known! and of what is transmitted, how little, upon which we may depend! Seven places in Greece contend for his birth: while many doubt whether he was of Grecian original. It is said of Pythagoras,<sup>50</sup> that according to Hippobotrus he was of Samos: but Aristoxenus, who wrote his life, as well as Aristarchus, and Theopompus, makes him a Tyrrhenian. According to Neanthes he was of Syria; or else a native of Tyre. In like manner Thales was said by Herodotus, Leander, and Duris, to have been a Phenician: but he was by others referred to Miletus in Ionia. It is reported of Pythagoras, that he visited Egypt in the time of Cambyfes. From thence he betook himself to Croton in Italy: where he is supposed to have resided till the last year of the seventieth Olympiad: consequently he could not be above thirty or forty years prior to the birth of Æschylus, and Pindar. What credit can we give to people for histories many ages backward; who were so ignorant in

<sup>50</sup> Clemens Alexand. l. i. p. 352. and Diogenes Laertius, from Dicæarchus, and Heraclides.

matters of importance, which happened in the days of their fathers? The like difficulties occur about Pherecydes Syrius; whom Suidas styles Babylonius: neither the time, when he lived, nor the place of his birth, have been ever satisfactorily proved. Till Eudoxus had been in Egypt the Grecians did not know the space of which the true year consisted. Ἄλλ' ἠγνοεῖτο τῶς ὁ ἐνιαυτός παρὰ τοῖς Ἕλλησιν, ὥς καὶ ἀλλὰ πλείω.

Another reason may be given for the obscurity in the Grecian history, even when letters had been introduced among them. They had a childish antipathy to every foreign language: and were equally prejudiced in favour of their own. This has passed unnoticed; yet was attended with the most fatal consequences. They were misled by the too great delicacy of their ear; and could not bear any term which appeared to them barbarous, and uncouth. On this account they either rejected foreign <sup>52</sup> appellations; or so modelled and changed them, that they became in sound and meaning essentially different. And as they were attached to their own country, and its customs, they presumed that every thing was to be looked for among themselves. They did not consider, that the titles of their Gods, the names of cities, and their terms of worship were imported: that their ancient

<sup>51</sup> Strabo. l. 17. p. 1160.

<sup>52</sup> Ælian mentions, that the Bull Onuphis was worshipped at a place in Egypt, which he could not specify on account of its asperity. Ælian de Animalibus. l. 12. c. 11.

Even Strabo omits some names, because they were too rough, and dissonant. Οὐ λέγω δὲ τῶν ἐθνῶν τὰ ὀνόματα τὰ παλαιὰ διὰ τὴν ἀδούξιαν, καὶ ἄμα τὴν ἀτοπίαν τῆς ἐκφορᾶς αὐτῶν. l. 12. p. 1123.



hymns were grown obsolete: and that time had wrought a great change. They explained every thing by the language in use, without the least retrospect or allowance: and all names and titles from other countries were liable to the same rule. If the name was dissonant, and disagreeable to their ear, it was rejected as barbarous: but if it was at all similar in sound to any word in their language, they changed it to that word; though the name were of Syriac original; or introduced from Egypt, or Babylonia. The purport of the term was by these means changed: and the history, which depended upon it, either perverted, or effaced. When the title Melech, which signified a King, was rendered *Μελιχος* and *Μελιχιος*, *sweet and gentle*, it referred to an idea quite different from the original. But this gave them no concern: they still blindly pursued their purpose. Some legend was immediately invented in consequence of this misprision, some story about bees and honey, and the mistake was rendered in some degree plausible. This is a circumstance of much consequence; and deserves our attention greatly. I shall have occasion to speak of it repeatedly; and to lay before the reader some entire treatises upon the subject. For this failure is of such a nature, as when detected, and fairly explained, will lead us to the solution of many dark and enigmatical histories, with which the mythology of Greece abounds. The only Author, who seems to have taken any notice of this unhappy turn in the Grecians, is Philo Biblius.<sup>53</sup> He

<sup>53</sup> Μετά ταυτα πλανηην Ἑλλησι αἰτιαται (ὁ Φιλων) λεγων, ου γαρ ματαιως αυτα πολλακως διεσειλαμεθα, αλλα προς τας αυθις παρεκδοχας των εν τοις πραγμασιν ονοματων ἀπερ οἱ Ἕλληνες αγνοησαντες, αλλας εξεδεξαντο, πλανηθεντες τη αμφοδολια των ονοματων. Philo apud Eusebium. P. E. l. i. c. x. p. 34.

speaks of it as a circumstance of very bad consequence, and says, that it was the chief cause of error and obscurity: hence, when he met in Sanchoniathon with ancient names, he did not indulge himself in whimsical solutions; but gave the true meaning, which was the result of some event or quality whence the name was imposed. This being a secret to the Greeks, they always took things in a wrong acceptation; being misled by a twofold sense of the terms, which occurred to them: one was the genuine and original meaning; which was retained in the language, whence they were taken: the other was a forced sense, which the Greeks unnaturally deduced from their own language, though there was no relation between them. The same term in different languages conveyed different and opposite ideas: and as they attended only to the meaning in their own tongue, they were constantly <sup>54</sup> mistaken.

<sup>54</sup> Bozrah, a citadel, they changed to *Βουρσα*, a skin. Out of Ar, the capital of Moab, they formed Areopolis, the city of the Mars. The river Jaboc they expressed Io Bacchus. They did not know that diu in the east signified an island: and therefore out of Diu-Socotra in the Red-Sea, they formed the island Dioscorides: and from Diu-Ador, or Adorus, they made an island Diodorus. The same island Socotra they sometimes denominated the island of Socrates. The place of fountains, Ai-Ain, they attributed to Ajax, and called it *Αϊαντος ακροτηριον*, in the same sea. The ancient frontier town of Egypt, Rhinocolura, they derived from *ῥις, ῥινος*, a nose: and supposed that some people's noses were here cut off. Pannonia they derived from the Latin pannus, cloth. So Nilus was from *νη ιλυσ*: Gadeira quasi *Γης δειρα*. Necus in Egypt and Ethiopia signified a king: but such kings they have turned to *νεκυας*: and the city of Necho, or Royal City, to *Νικοπολις* and *Νεκροπολις*.

Lyfimachus in his Egyptian history changed the name of Jerusalem to *Ιεροσυλα*: and supposed that the city was so called because the Israelites in their march to Canaan used to plunder temples, and steal sacred things. See Josephus contra Ap. l. i. c. 34. p. 467.



It may appear strange to make use of the mistakes of any people for a foundation to build upon: yet through these failures my system will be in some degree supported: at least from a detection of these errors I hope to obtain much light. For as the Grecian writers have preserved a kind of uniformity in their mistakes; and there appears plainly a rule and method of deviation, it will be very possible, when this method is well known, to decipher what is covertly alluded to; and by these means arrive at the truth. If the openings in the wood or labyrinth are only as chance allotted, we may be for ever bewildered: but if they are made with design, and some method be discernible, this circumstance, if attended to, will serve for a clue, and lead us through the maze. If we once know that what the Greeks in their mythology stiled a wolf, was the Sun; that by a dog was meant a prince, or Deity; that by bees was signified an order of priests; these terms, however misapplied, can no more mislead us in writing, than their resemblances in sculpture would a native of Egypt, if they were used for emblems on stone.

Thus much I have been obliged to premise: as our knowledge must come through the hands of the <sup>ss</sup> Grecians. I am sensible, that many learned men have had recourse to

<sup>ss</sup> I do not mean to exclude the Romans: though I have not mentioned them; as the chief of the knowledge, which they afford, is the product of Greece. However it must be confessed, that we are under great obligations to Pliny, Marcellinus, Arnobius, Tertullian, Lactantius, Jerome, Macrobius; and many others. They contain many necessary truths, wherever they may have obtained them.

other

other means for information : but I have never seen any specimens, which have afforded much light. Those, to which I have been witness, have rather dazzled than illustrated ; and bewildered instead of conducting to the truth. Among the Greeks is contained a great treasure of knowledge. It is a rich mine ; which as yet has not been worked far beneath the surface. The ore lies deep, and cannot be obtained without much industry and labour. The Helladians had the best opportunities to have afforded us information about the antiquities of their country : of their negligence, and of their mistakes I have spoken ; yet with a proper clue they may still be read to great advantage. To say the truth, there is scarce an author of them all, from whom some good may not be derived.

What has been wanting in the natives of Greece, has been greatly supplied by writers of that nation from other countries, who lived in after-times. Of these the principal have been mentioned ; and many others might be added, who were men of integrity and learning. They were fond of knowledge, and obtained a deep insight into antiquity : and what is of the greatest consequence, they were attached to the truth. They may sometimes have been mistaken in their judgment : they may also have been deceived : but still truth was the scope, at which they aimed. They have accordingly transmitted to us many valuable remains, which, but for them, had been buried in oblivion. There are likewise many pagan authors, to whom we are greatly indebted ; but especially to Strabo and Pausanias ; who in their different departments have afforded wonderful light. Nor must we



omit Josephus of Judea ; whose treatise against Apion must be esteemed of inestimable value : indeed all his writings are of consequence, if read with a proper allowance.

I have mentioned, that it is my purpose to give a history of the first ages ; and to shew the origin of many nations, whose descent has been mistaken ; or else totally unknown. I shall speak particularly of one great family, which diffused itself over many parts of the earth ; from whom the rites and mysteries, and almost the whole science of the Gentile world, were borrowed. But as I venture in an unbeaten track, and in a waste, which has been little frequented ; I shall first take upon me to treat of things near at hand, before I advance to remoter discoveries. I shall therefore speak of those rites and customs, and of the nations, where they prevailed ; as I shall by these means be led insensibly to the discovery of the people, from whom they were derived. By a similitude of customs, as well as by the same religious terms, observable in different countries, it will be easy to shew a relation, which subsisted between such people, however widely dispersed. They will be found to have been colonies of the same family ; and to have come ultimately from the same place. As my course will be in great measure an uphill labour, I shall proceed in the manner, which I have mentioned ; continually enlarging my prospect, till I arrive at the point I aim at.

It may be proper to mention to the reader that the following treatises were not written in the order, in which they now stand ; but just as the subject matter presented itself before me. As many, which were first composed, will occur last, I have been forced to anticipate some of the arguments,

as well as quotations, which they contained, according as I found it expedient. Hence there will be some few instances of repetition, which however I hope will not give any great disgust : as what is repeated, was so interwoven in the argument, that I could not well disengage it from the text, where it occurs a second time.

There will also be found some instances, where I differ from myself, and go contrary to positions in a former treatise. These are very few, and of no great moment ; being such as would probably escape the reader's notice. But I think it more ingenuous, and indeed my strict duty, to own my mistakes, and point them out, rather than to pass them over in silence ; or idly to defend them.





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SOME NECESSARY  
RULES and OBSERVATIONS  
IN RESPECT TO  
ETYMOLOGICAL INQUIRIES;  
AND FOR  
The better understanding the MYTHOLOGY of  
GREECE.

**W**E must never deduce the etymology of an Egyptian or oriental term from the Greek language. Eustathius well observes, *Εἰ βαρβαρον το ονομα & χηη ζητειν Ἑλληνικην ετυμολογιαυ αυτη.*

We should recur to the Doric manner of expression, as being nearest to the original.

The Greeks adopted all foreign history; and supposed it to have been of their own country.

They mistook temples for Deities; and places for persons.

They



They changed every foreign term to something similar in their own language : to something similar in sound, however remote in meaning, being led solely by the ear.

They constantly mistook titles for names: and from these titles multiplied their Deities, and Heroes.

All terms of relation between the Deities to be disregarded.

As the Grecians were mistaken ; it is worth our while to observe the mode of error, and uniformity of mistake. By attending to this we may bring things back to their primitive state ; and descry in ancient terms the original meaning.

We must have regard to the oblique cases, especially in nouns imparasyllabic, when we have an ancient term transmitted to us either from the Greeks, or Romans. The nominative in both languages, is often abridged: so that from the genitive of the word, or from the possessive, the original term is to be deduced. This will be found to obtain even in common names. From *veteris* we have *vet* for the true term : from *sanguinis* we have *sanguen* : and that this is right we may prove from Ennius, who says :

<sup>56</sup> O ! pater, O ! genitor, O ! sanguen diis oriundum.

<sup>57</sup> Cum veter occubuit Priamus sub marte Pelasgo.

So *mentis*, and not *mens*, was the true nominative to *mentis*, *menti*, *mentem*: as we may learn from the same author.

<sup>58</sup> Iftic est de sole sumptus ignis, isque mentis est.

<sup>56</sup> Ennii Annales l. 2.

<sup>57</sup> Ibidem. l. 1.

<sup>58</sup> Apud Ennii fragmenta.

In like manner Plebes was the nominative to Plebi and Plebem.

Deficit alma Ceres, nec plebes pane potitur. Lucilius.

All the common departments of the Deities are to be set aside, as inconsistent, and idle. Pollux will be found a judge; Ceres a law-giver; Bacchus the God of the year; Neptune a physician; and Æsculapius the God of thunder: and this not merely from the poets: but from the best mythologists of the Grecians; from those, who wrote professedly upon the subject.

I have observed before, that the Grecians in foreign words often changed the Nu final to Sigma. For Keren, they wrote *Κερας*: for Cohen, *Κωνς*: for Athon, *Αθως*: for Boun, *Βςς*: for Sain, *Σαïs*.

People of old were stiled the children of the God, whom they worshiped: hence they were at last thought to have been his real offspring; and he was looked up to as the true parent. On the contrary, Priests were represented as foster-fathers to the Deity, before whom they ministered; and Priestesses were stiled *τιθνηαι*, or nurses.

Colonies always went out under the patronage and title of some Deity. This conducting God was in after times supposed to have been the real leader.

Sometimes the whole merit of a transaction was imputed to this Deity solely; who was represented under the character of Perseus, Dionusus, or Hercules. Hence instead of one person we must put a people: and the history will be found consonant to the truth.



As the Græcians made themselves principals in many great occurrences, which were of another country ; we must look abroad for the original, both of their rites and mythology ; and apply to the nations, from whence they were derived. Their original history was foreign ; and ingrafted upon the history of the country, where they settled. This is of great consequence, and repeatedly to be considered.

One great mistake too frequently prevails among people, who deal in these researches, which must be carefully avoided. We should never make use of a language, which is modern, or comparatively modern, to deduce the etymology of ancient, and primitive terms. Pezron applies to the modern Teutonic, which he styles the Celtic, and says, was the language of Jupiter. But who was Jupiter, and what has the modern Celtic to do with the history of Egypt, or Chaldea ? There was an interval of two thousand years between the times, of which he treats, and any history of the Celtæ : and there is still an interval not very much inferior to the former, before we arrive at the æra of the language, to which he applies.

It has been the custom of those writers, who have been versed in the Oriental languages, to deduce their etymologies from roots ; which are often some portion of a verb. But the names of places and of persons are generally an assemblage of qualities, and titles ; such as I have exhibited in the treatise above : and I believe were never formed by such evolutions. The terms were obvious, and in common use ; taken from some well known characteristics. Those, who imposed  
 4 such

such names, never thought of a root: and probably did not know the purport of the term. Whoever therefore in etymology has recourse to this method of investigation, seems to me to act like a person, who should seek at the fountain head for a city, which stood at the mouth of a river.





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A  
S H O R T A C C O U N T  
O F T H E  
HELLADIANS, and their ORIGIN;

In order to obviate some Objections.

**A**S I have mentioned, that the Helladians came from Egypt, and the east; it may be proper to obviate an objection, which may be made, to the account I give; as if it were contradictory to the tenor of the scriptures, as they are in general understood. Greece, and the islands of Greece, are continually supposed, from the account given by Moses <sup>59</sup>, to have been peopled by the sons of Japhet; and there is scarce any body, either ancient or modern, who has touched upon this subject, but has imagined Javan to have been the same as Ion, the son of Xuth, from whom the Ionians were descended. This latter point I shall not controvert at present. In respect to the former, the account given in the scriptures is undoubtedly most true. The sons of Japhet did

<sup>59</sup> Genesis. c. 10. v. 5.



people the isles of the Gentiles ; by which is meant the regions of Greece and Europe, separated in great measure from the Asiatic continent by the intervention of the sea. They certainly were the first inhabitants of those countries. But the Helladians, though by family Ionians, were not of this race. They came afterwards ; and all their best writers agree, that when their ancestors made their way into these provinces, they were possessed by a prior people. Who these were is no where uniformly said : only they agree to term them in general Βαρβαροι, or a rude, uncivilized people. As my system depends greatly upon this point ; to take away every prejudice to my opinion, I will in some degree anticipate, what I shall hereafter more fully prove. I accordingly submit to the reader the following evidences ; which are comparatively few, if we consider, what might be brought to this purpose. These are to shew, that the Helladians were of a different race from the sons of Japhet : and that the country, when they came to it, was in the possession of another people : which people they distinguished from themselves by the title of Βαρβαροι.

Ἐκαταίος μὲν οὖν ὁ Μιλησιος περὶ τῆς Πελοποννησῆς φησιν, ὅτι πρὸ τῶν Ἑλλήνων ὠκησαν αὐτὴν Βαρβαροι· σχεδὸν δὲ τι καὶ ἡ συμπασα Ἑλλὰς κατοικία Βαρβαρῶν ὑπερῆξεν τὸ παλαιόν. Strabo. l. 7. p. 321.

Εἰσὶ δὲ ἡμῶν ἀρχαιότεροι Βαρβαροι. Plato in Cratylō. vol. 1. p. 425.

Παλαιὰ τῆς νῦν καλεμένης Ἑλλάδος Βαρβαροι τὰ πολλὰ ὠκησαν. Pausanias. l. 1. p. 100.

Ἀρκαδίων

Αρκαδῖαν Βαρβαροὶ ὤκησαν. Scholia Apollonii Rhod. l. 3. v. 461.

Diodorus mentions, Ἀθηναῖες—ἀποικῆς Σαΐτων τῶν ἐξ Αἰγυπτῶ. l. i. p. 24.

Again—Γενομένοι δὲ καὶ τῶν ἡγεμονῶν τινὰς Αἰγυπτίους παρὰ τοῖς Ἀθηναίοις. ibidem.

Africanus having spoken of the Egyptian rites, says, Ὅτι τε Ἀθηναῖες τῶν αὐτῶν Αἰγυπτίοις ἀπολαβεῖν εἰκὸς ἦν, ἀποικῆς ἐκεῖνων ἀπονοσθόμενες, ὥς φασιν ἄλλοι τε, καὶ ἐν τῷ Τρικαρηνῷ Θεοπομπῶς. Apud Euseb. Præp. Evan. l. x. c. x. p. 491.

Concerning persons from Egypt.

Κεκροῦψ, Αἰγυπτίος ὢν, δύο γλῶσσας ἠπίστατο. Cedrenus. p. 82.

Κεκροῦψ, Αἰγυπτίος τὸ γένος, ὤκησε τὰς Ἀθήνας. Scholia Aristoph. Pluti.

Ὡς δὲ ἀπὸ Σαείως πόλεως Αἰγυπτίας,  
Μετὰ τὸν κατὰ Ωγυγον κατακλυσμὸν ἐκεῖνον,  
Ὁ Κεκροῦψ παρεγγεγονεν Ἀθηναῖς τῆς Ἑλλάδος. J. Tzetzes, Chil. v. hist. 18.

Κεκροῦψ, Αἰγυπτίος τὸ γένος, ὤκησε τὰς Ἀθήνας. Suidas.

Pausanias mentions Λελεγὰ ἀφικομένον ἐξ Αἰγυπτῶ. l. i. p. 95.

Ereätheus from Egypt. Καὶ τὸν Ἐρεχθεὰ λέγουσι τὸ γένος Αἰγυπτίον ὄντα. Diodorus. l. i. p. 25.

Triptolemus from thence, who had been the companion of Osiris. Diodorus. l. i. p. 17. He gave the Athenians  
laws



laws. Porphyry mentions *Των Αθηνησι νομοθετων Τριπτολεμον*. Abſtinent. l. 4. p. 431.

It is ſaid, that Danaus was a native of the city Chemmis; from whence he made his expedition to Greece. *Δαναος Χεμμιτης*. Herodotus. l. 2. c. 91.

Navem primus ex Ægypto Danaus advexit. Pliny. l. 7. c. 56. He brought a colony with him. *Λεγουσι δε τους περι Δαναον ορμηθεντας ομοιως εκειθεν*, ſcil. *εξ Αιγυπτου*. Diodorus. l. 1. p. 24.

All the heads of the Dorian race from Egypt. *Φαινοιατο αν εοντες οι των Δωριων ηγεμονες Αιγυπτιοι ιθαγενεις*. Herodotus. l. 6. c. 53.

The Lacedæmonians eſteemed themſelves of the ſame family as the Caphtorim of Paleſtine: hence they ſurmized, that they were related to the Jews. 1 Maccabees. c. 12. v. 20, 21. Joſephus: A. J. l. 12. c. 4. p. 606. Perſeus was ſuppoſed to have been a foreigner. *Ως δε ο Περſεων λαγος λεγεται, αυτος ο Περſευσ εων Αſσυριος εγενετο Ελλην*. Herodotus. l. 6. c. 54.

It is ſaid of Cadmus, that he came originally from Egypt, in company with Phœnix. *Καδμος και Φοινιξ απο Θηβων των Αιγυπτιων*. Euseb. Chron. p. 15.

Eusebius in another place mentions the arrival of Cadmus with a company of Saitæ. They founded Athens, the principal city of Greece: alſo Thebes in Bœotia. They were of Egypt; but he ſays, that they came laſt from Sidon. It is in a paſſage, where he ſpeaks of a former race in Attica before thoſe of Egypt called Saitæ: *Πλην των μετοικησαντων υſερον*.

*εκει*

ἐκεῖ Σαΐτων, καὶ κατοικήσαντων τὴν τῆς Ἑλλάδος μητροπολιν Ἀθῆνας, καὶ τὰς Θῆβας. Σιδωνίων γὰρ ἔσσι ἀποικοὶ ἐκ Κадμειοῦ Ἀγηνόρου. Chron. p. 14. The ancient Athenians worshiped Isis: and were in their looks, and in their manners particularly like the Egyptians. Καὶ ταῖς ἰδέαις, καὶ τοῖς ἡθέσιν ὁμοιοτάτως εἶναι τοῖς Αἰγυπτίοις. The whole of their polity was plainly borrowed from that country. Diod. Sic. l. 1. p. 24, 25, 26.

It is said by Sanchoniathon, that Cronus, in his travels over the earth in company with his daughter Athena, came to Attica; which he bestowed upon her. Euseb. P. E. lib. 1. c. 10. p. 38.

This is not unlike the account given by the Scholiast upon Lycophron concerning Cecrops: from whence the legend may receive some light. Ἐλθὼν αὖ (ὁ Κεκροψ) ἀπὸ Σαείως πολλῶς Αἰγυπτὸς τὰς Ἀθῆνας συνώκισε. Σαῖς δὲ κατ' Αἰγυπτίους ἡ Ἀθῆνα λέγεται, ὡς φησὶν Χαράξ. Lycoph. v. 111. Schol.

Hence it is, that almost the whole of the mythology of Greece is borrowed from Egypt. Καθολοῦ δὲ, φησι, τὰς Ἑλλήνας ἐξιδιασεῖσθαι τὰς ἐπιφανέστατας Αἰγυπτίων Ἡρώας τε, καὶ Θεάς. Diodorus. l. 1. p. 20. All their rites and ceremonies from the same quarter.

Πανηγυρίας δὲ αἶσα, καὶ πομπάς, καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αἰγυπτιοὶ εἰσιν, οἱ ποιησάμενοι, καὶ παρὰ τούτων Ἕλληνες μεμαθήκασι. Herod. l. 3. c. 58.

Ἐπεὶτα χρόνῳ πολλῷ διελθόντος, ἐπύθοντο (οἱ Ἕλληνες) ἐκ τῆς Αἰγυπτὸς ἀπικομένα τὰ ὀνόματα τῶν Θεῶν. Herod. l. 2. c. 52. See also l. 2. c. 4.



Και παντα τα ονοματα των Θεων εξ Αιγυπτου εληλυθε ες την Έλλαδα. Herod. l. 2. c. 50. Hence it is said that the Corybantes with their mother Comba came and settled at Athens: Κομβης έπτατοκε μετα μητερος. Nonni Dionys. l. 13. And that the priests at Athens, stiled Eumolpidæ, were from Egypt. Diodorus Siculus. l. 1. p. 25. One of the Egyptians, who brought these rites to Greece, is mentioned under the name of Melampus: as the Egyptians are in general under the character of Melampodes. Έλλησι γαρ δη Μελαμπος εστιν, ο εξηγησαμενος τς Διονυσου ονομα, και την θυσιαν, και την πομπην τς φαλλας. Herod. l. 2. c. 49. He is likewise said to have first introduced phyfic: by which this only is meant, that phyfic too came from Egypt.

To the same purpose may be consulted Lucian de Suriâ Deâ. Πρωτοι μιν ανθρωπων Αιγυπτιοι κτλ. Eusebius. P. Evan. lib. 10. c. 4. p. 469. and c. 5. p. 473. Clemens Alexand. l. 1. p. 361, 381. Diodorus Siculus. l. 1. p. 20. p. 62, 63. and p. 86, 87. Tatianus Assyrius. p. 243, 274. Thucydides. l. 1. c. 2, 3.

A  
NEW SYSTEM:  
OR, AN  
ANALYSIS  
OF  
ANCIENT MYTHOLOGY.





O F  
ANCIENT WORSHIP,  
AND OF  
ETYMOLOGICAL TRUTHS  
THENCE DEDUCIBLE,

Exemplified in the Names of Cities, Lakes, and  
Rivers.

Ἐστὶ πρὸς καὶ ποταμοῖς τιμὴ, ἡ κατ' ὠφελειαν, ὥσπερ Αἰγυπτίοις πρὸς τὸν Νεῖλον, ἡ κατὰ κάλλος, ὥς Θερταλοῖς πρὸς Πηνειόν, ἡ κατὰ μέγεθος, ὥς Σκυθαῖς πρὸς τὸν Ἰστρον, ἡ κατὰ μῦθον, ὥς Αἰτωλοῖς πρὸς τὸν Ἀχελῶον. MAX. TYRIUS. Differt. viii. p. 81.

**A**S the divine honours paid to the Sun, and the adoration of fire, were at one time almost universal ; there will be found in most places a similitude in the terms of worship. And though this mode of idolatry took its rise in one particular part of the world ; yet as it was  
pro-



propagated to others far remote, the stream, however widely diffused, will still favour of the fountain. Moreover, as people were determined in the choice of their holy places by those præternatural phænomena, of which I have before taken notice; if there be any truth in my system, there will be uniformly found some analogy between the name of the temple, and its rites, and situation: so that the etymology may be ascertained by the history of the place. The like will appear in respect to rivers and mountains; especially to those, which were esteemed at all sacred; and which were denominated from the Sun, and fire. I therefore flatter myself, that the etymologies, which I shall lay before the reader, will not stand single and unsupported; but there will be an apparent analogy throughout the whole. The allusion will not be casual, and remote, nor be obtained by undue inflexions, and distortions: but however complicated the name may appear, it will resolve itself easily into the original terms: and when resolved, the truth of the etymology will be ascertained by the concomitant history. If it be a Deity, or other personage, the truth will appear from his office, and department; or with the attributes imputed to him. To begin then with ancient Latium. If I should have occasion to speak of the Goddess Feronia, and of the city denominated from her, I should deduce the name from Fer-On, ignis Dei Solis: and suppose the place to have been addicted to the worship of the Sun, and the rites of fire. I accordingly find from Strabo and Pliny, that rites of this sort were practised here: and one custom, which remained even to the time of Augustus, consisted in a ceremony of the priests, who  
used

used to walk barefoot over burning coals, <sup>1</sup> Γυμνοὶς γὰρ ποσὶ διεξίστην ἀνθρακίαν, καὶ σποδὶαν μεγάλην. *The priests with their feet naked walked over a large quantity of live coals, and cinders.* The town stood at the bottom of Mount Soracte, sacred to Apollo: and the priests were stiled Hirpi. Aruns in Virgil, in his address to Apollo, takes notice of this custom.

<sup>2</sup> Summe Deum, magni custos Soractis, Apollo,  
 Quem primi colimus; cui pineus ardor acervo  
 Pascitur, et medium freti pietate per ignem  
 Cultores multâ premimus vestigia prunâ;  
 Da, Pater.

The temple is said to have been founded on account of a pestilential <sup>3</sup> vapour, which arose from a cavern: and to which some shepherds were conducted by (Λυκος) a wolf. Were I to attempt the deciphering of Ferentum, I should proceed in a manner analogous to that above. I should suppose it to have been named *Fer-En, ignis, vel Solis fons*, from something peculiar either in its rites, or situation. I accordingly find, that there was a sacred fountain, whose waters were stiled Aquæ Ferentinæ,—cui numen etiam, et divinus cultus tributus <sup>4</sup> fuit. Here was a grove equally sacred, mentioned by <sup>5</sup> Livy, and others; where the antient Latines used to hold their chief assemblies. As this grand meeting

<sup>1</sup> Strabo. L. 5. p. 346.

<sup>2</sup> Virgil. Æn. L. xi. v. 785.

<sup>3</sup> Servius upon the foregoing passage.

<sup>4</sup> Cluver. Italia. L. 2. p. 719.

<sup>5</sup> Livy. L. 1. c. 49. Pompeius Festus.



used to be in a place denominated from fire, it was the cause of those councils being called *Feriæ Latinæ*. The fountain, which ran through the grove, arose at the foot of mount<sup>6</sup> Albanus, and afterwards formed many<sup>7</sup> pools.

The ancient Cuthites, and the Persians after them, had a great veneration for fountains, and streams; which also prevailed among other nations, so as to have been at one time almost universal. Of this regard among the Persians Herodotus takes notice: <sup>8</sup> Σεβονται ποταμους των παντων μαλιστα; *Of all things in nature they reverence rivers most*. But if these rivers were attended with any nitrous, or saline quality, or with any fiery eruption, they were adjudged to be still more sacred; and ever distinguished with some title of the Deity. The natives of Egypt had the like veneration. *Other nations*, says<sup>9</sup> Athanasius, *reverenced rivers, and fountains; but above all people in the world the Egyptians held them in the highest honour, and esteemed them as divine*. Julius Firmicus gives the same account of them. <sup>10</sup> *Ægyptii aquæ*

<sup>†</sup> Not far from hence was a district called *Ager Solonus*. Sol-On is a compound of the two most common names given to the Sun; to whom the place and waters were sacred.

<sup>7</sup> Dionysius Halicarnassensis. L. 3.

<sup>8</sup> Herodotus. L. 1. c. 138.

Θυβσι δε και υδατι και ανεμοισιν (οι Περσαι). Herodotus. L. 1. c. 131.

Ridetis temporibus priscis Persas fluvium coluisse. Arnobius adversus Gentes. L. 6. p. 196.

<sup>9</sup> Αλλοι ποταμους και κρηνας, και παντων μαλιττα οι Αιγυπτιοι προτετιμηκασι, και θεους αναγορευσι. Athanasius adversus Gentes. P. 2.

Αιγυπτιοι υδατι θυβσι καιτοι μεν απασι καινον τοις Αιγυπτιοις το υδωρ.

Lucian. Jupiter Tragœd. V. 2. p. 223. Edit. Salmurii.

<sup>10</sup> Julius Firmicus. P. 1.

beneficium percipientes aquam colunt, aquis supplicant. From hence the custom passed westward to Greece, Italy, and the extremities of Europe. In proof of which the following inscription is to be found in Gruter :

<sup>11</sup> Vascaniæ in Hispaniâ  
F O N T I D I V I N O.

How much it prevailed among the Romans we learn from Seneca. <sup>12</sup> Magnorum fluviorum capita veneramur——coluntur aquarum calentium fontes ; et quædam stagna, quæ vel opacitas, vel immensa altitudo sacrauit. It mattered not what the nature of the water might be, if it had a peculiar quality. At Thebes in Ammonia was a fountain, which was said to have been cold by day, and warm at night. Ἡ κρηνη <sup>13</sup> καλεῖται τῆς ἡλίου. *It was named the fountain of the Sun.* In Campania was a fountain Virena ; which I should judge to be a compound of Vir-En, and to signify ignis fons, from being dedicated to the Deity of fire on account of some particular quality. I accordingly find in <sup>14</sup> Vitruvius, that it was a medicinal spring and of a strong vitriolic nature. The Corinthians had in their Acropolis a <sup>15</sup> Pirene, of the same purport as Virena, just mentioned. It was a beautiful fountain sacred to Apollo, whose <sup>16</sup> image was at the head of the water within a sacred inclosure. We read of a Pyrene, which

<sup>11</sup> Gruter. Inscript. vol. 1. p. xciv.

<sup>12</sup> Senecæ Epist. 41.

<sup>13</sup> Herodotus. l. 4. c. 181. The true name was probably Curene, or Curane.

<sup>14</sup> Vitruvij Architect. l. 8. p. 163.

<sup>15</sup> Pliny. l. 4. c. 4. p. 100. Ovid. Metamorph. l. 2.

<sup>16</sup> Pausanias. l. 2. p. 1. ὅτι γὰρ δὴ καὶ Ἀπολλωνος ἀγάλμα πρὸς τῇ Πειρήνῃ, καὶ περιβόλος ἐστὶ

Pirene and Virene the same name.



was a fountain of another nature: yet of the same etymology, however differently expressed. It was a mountain, and gave name to the vast ridge, called Saltus Pyrenæi. It is undoubtedly a compound of <sup>16</sup> Pur-ain, and signifies a fountain of fire. I should imagine without knowing the history of the country, that this mountain once flamed; and that the name was given from this circumstance. Agreeably to this I find from Aristotle de Mirabilibus, that here was formerly an eruption of fire. The same is mentioned by Posidonius in Strabo: and also by Diodorus; who adds—<sup>17</sup> Τα μὲν οὖν διὰ τὸ συμβεβηκός κληθῆναι Πυρηναία. *That the mountains from hence had the name of Pyrenæi.* Mount Ætna is derived very truly by Bochart from Aituna, fornax; as being a reservoir of molten matter. There was another very ancient name, Ineffus; by which the natives called the hill, as well as the city, which was towards the bottom of it. The name is a compound of Ain-Es, like Hanes in Egypt; and signifies a fountain of fire. It is called Ennefia by Diodorus; who says, that this name was afterwards changed to Ætna. He speaks of the city; but the name was undoubtedly borrowed from the mountain, to which it was primarily applicable, and upon which it was originally conferred: <sup>18</sup> Καὶ τὴν νῦν οὖσαν Αἰτνὴν ἐκτησαντο, πρὸ τῆς καλεσμένης Ἐννησιαν. Strabo expresses the name Innefa, and informs us more precisely, that the upper part of the mountain was so called. Οἱ δὲ <sup>19</sup> Αἰτναῖοι παρὰ-

<sup>16</sup> Pur, Pir, Phur, Vir: all signify fire.

<sup>17</sup> Diodorus Siculus. l. 5. p. 312.

<sup>18</sup> Diodorus Siculus. l. xi. p. 57.

<sup>19</sup> Strabo. l. 6. p. 412.

χωρησαντες την Ιννησαν καλεμενην, της Αιτνης ορεινην, ωκησαν.  
*Upon this the people withdrawing themselves went and occupied the upper part of Mount Ætna, which was called Innesa.*  
 The city Hanes in Egypt was of the same etymology; being denominated from the Sun, who was stiled Hanes, Ain-Es, fons ignis fide lucis. It was the same as the Arab Heliopolis, called now Matarca. Stephanus Byzantinus calls the city Inys: for that is manifestly the name he gives it, if we take away the Greek termination. <sup>20</sup> *Ινυσσος, πολις Αιγυπτου*: but Herodotus, <sup>21</sup> from whom he borrows, renders it Iënis. It would have been more truly rendered Doricè Iänis; for that was nearer to the real name. The historian however points it out plainly, by saying, that it was three days journey from mount <sup>22</sup> Casius; and that the whole way was through the Arabian desert. This is a situation, which agrees with no other city in all Egypt, except that, which was the Onium of the later Jews. With this it accords precisely. There seem to have been two cities named On from the worship of the Sun. One was called Zan, Zon, and Zoan, in the land of Go-zan, the <sup>23</sup> Goshen of the scriptures. The other was the city On in Arabia;

<sup>20</sup> Stephanus says, that it was near mount Casius: but Herodotus expressly tells us, that it was at the distance of three days journey from it.

<sup>21</sup> *Απο ταυτης τα εμπορια τα επι θαλασσης μεχρι Ιννισα πολις εστι τθ Αραβικη.* Herodotus. l. 3. c. 5.

<sup>22</sup> *Τοδε μεταξυ Ιννισα πολις, και Κασια τε βρεος, και της Σερβωνιδος λιμνης, εστι εκ ολιγον χωριον, αλλ' οσον επι τρεις ημερας οδον, αινοδρον εστι δεινως.* Herodotus. ibidem.

<sup>23</sup> Go-zan is the place or temple of the Sun. I once thought that Goshen, or, as it is sometimes expressed, Gozan, was the same as Cusshan: but I was certainly mistaken. The district of Goshen was indeed the nome of Cusshan: but



Arabia ; called also Hanes. They were within eight or nine miles of each other : and are both mentioned together by the prophet <sup>24</sup> *Isaiah*. *For his princes were at Zoan ; and his ambassadors came to Hanes*. The name of each of these cities, on account of the similitude of worship, has by the Greeks been translated <sup>25</sup> *Heliopolis* ; which has caused great confusion in the history of Egypt. The latter of the two was the *Iänis*, or *Ιᾶνισος*, of the Greeks ; so called from Hanes, the great fountain of light, the Sun : who was worshiped under that title by the Egyptians and Arabians. It lies now quite in ruins, close to the village *Matarea*, which has risen from it. The situation is so pointed out, that we cannot be mistaken : and we find moreover, which is a circumstance very remarkable, that it is at this day called by the Arabians *Ain El Sham*, the fountain of the Sun ; a name precisely of the same purport as Hanes. Of this we are informed by the learned geographer, *D'Anville*, and others ; though the name by different travellers is expressed with some variation.

<sup>26</sup> *Cette ville presque ensevelie sous des ruines, et voisine, dit Abulfeda, d'un petit lieu nommé Matarea, conserve dans les géographies Arabes le nom d'Ainsiems ou du fontain du So-*

the two words are not of the same purport. *Goshen* is the same as *Go-shan*, and *Go-zan*, analogous to *Beth-shan*, and signifies the place of the Sun. *Goshen*, *Go-shan*, *Go-zan*, and *Gau-zan*, are all variations of the same name. In respect to *On*, there were two cities so called. The one was in Egypt, where *Poti-phares* was Priest. *Genesis*. c. 41. v. 45. The other stood in Arabia, and is mentioned by the Seventy : *Ὡν, ἣ ἐστὶν Ἡλιούπολις*. *Exodus*. c. 1. v. 11. This was also called *Onium*, and Hanes, the *Iänisus* of *Herodotus*.

<sup>24</sup> *Isaiah*. c. 30. v. 4.

<sup>25</sup> See *Observations upon the Ancient History of Egypt*. p. 124. p. 137.

<sup>26</sup> *D'Anville Memoires sur l'Egypt*. p. 114.

leil. A like account is given by Egmont and <sup>27</sup> Hayman; though they express the name Ain El Cham: a variation of little consequence. The reason, why the ancient name has been laid aside by those who reside there, is undoubtedly this. Bochart tells us, that since the religion of Mahomet has taken place, the Arabs look upon Hanes as the devil: <sup>28</sup> proinde ab ipsis ipse Dæmon 𐤇𐤍𐤅 vocatur. Hence they have abolished Hanes: but the name Ain El Cham, of the same purport, they have suffered to remain.

I have before taken notice of an objection liable to be made from a supposition, that if Hanes signified *the fountain of light*, as I have presumed, it would have been differently expressed in the Hebrew. This is a strange fallacy; but yet very predominant. Without doubt those learned men, who have preceded in these researches, would have bid fair for noble discoveries, had they not been too limited, and biassed, in their notions. But as far as I am able to judge, most of those, who have engaged in inquiries of this nature, have ruined the purport of their labours through some prevailing prejudice. They have not considered, that every other nation, to which we can possibly gain access, or from whom we have any history derived, appears to have expressed foreign terms differently from the natives, in whose language they were found. And without a miracle the Hebrews must have done the same. We pronounce all French names differently from the people of that country: and they do the

<sup>27</sup> Travels. vol. 2. p. 107. It is by them expressed Ain el Cham, and appropriated to the obelisk: but the meaning is plain.

<sup>28</sup> Bochart. Geog. Sacra. l. 1. c. 35. p. 638.



same in respect to us. What we call London, they express Londres : England they stile Angleterre. What some call Bazil, they pronounce Bal : Munchen, Munich : Mentz, Mayence : Ravenspurg, Ratibon. The like variation was observable of old. Carthago of the Romans was Carchedon among the Greeks. Hannibal was rendered Annibas : Asdrubal, Asdroubas : and probably neither was consonant to the Punic mode of expression. If then a prophet were to rise from the dead, and preach to any nation, he would make use of terms adapted to their idiom and usage ; without any retrospect to the original of the terms, whether they were domestic, or foreign. The sacred writers undoubtedly observed this rule towards the people, for whom they wrote ; and varied in their expressing of foreign terms ; as the usage of the people varied. For the Jewish nation at times differed from its neighbours, and from itself. We may be morally certain, that the place, rendered by them Ekron, was by the natives called Achoron ; the Accaron, *Ακκαρων*, of Josephus, and the Seventy. What they termed Philistim, was Pelestin : Eleazar, in their own language, they changed to Lazar, and Lazarus : and of the Greek *συνεδριον* they formed Sanhedrim. Hence we may be certified, that the Jews, and their ancestors, as well as all nations upon earth, were liable to express foreign terms with a variation, being led by a natural peculiarity in their mode of speech. They therefore are surely to be blamed, who would deduce the orthography of all ancient words from the Hebrew ; and bring every extraneous term to that test. It requires no great in-

fight into that language to see the impropriety of such procedure. Yet no prejudice has been more <sup>29</sup> common. The learned Michaelis has taken notice of this <sup>30</sup> fatal attachment, and speaks of it as a strange illusion. He says, that *it is the reigning influenza, to which all are liable, who make the Hebrew their principal study.* The only way to obtain the latent purport of ancient terms is by a fair analysis. This must be discovered by an apparent analogy; and supported by the history of the place, or person, to whom the terms relate. If such helps can be obtained; we may determine very truly the etymology of an Egyptian or Syriac name; however it may appear repugnant to the orthography of the Hebrews. The term Hanes is not so uncommon as may be imagined. Zeus was worshipped under this title in Greece, and stiled Ζεὺς Αἰνησίος. The Scholiast upon Apollonius Rhodius mentions his temple, and terms it <sup>31</sup> Δίος Αἰνησίδι ἱερὸν-ὃ μνημονεύει καὶ Λέων ἐν περιπλῶ, καὶ Δημοσθενὴς ἐν λιμεσὶ. It is also taken notice of by Strabo, who speaks of a mountain Hanes, where the temple stood. <sup>32</sup> Μεγίστον δὲ ὄρος ἐν αὐτῇ Αἶνος (lege Αἰνῆς) ἐν ᾧ τὸ τῷ Δίῳ Αἰνησίδι ἱερὸν. The mountain of Zeus Ainefius must have been Aines, and not Ainos; though it occurs so in our present copies of Strabo. The Scholiast above quotes a verse from Hesiod, where the Poet stiles the Deity Αἰνησίος.

<sup>29</sup> See Page 59. notes.

<sup>30</sup> Dissertation of the influence of opinion upon language, and of language upon opinion. Sect. vi. p. 67. of the translation.

<sup>31</sup> Scholia upon Apollonius. l. 2. v. 297.

<sup>32</sup> Strabo. l. 10. p. 700.



Ενθ' οἷγ' ευχεσθην Αἰνῆϊω ὑψιμεδοντι.

Aineïus, and Ainefius are both alike from Hanes, the Deity of Egypt, whose rites may be traced in various parts. There were places named Aineas, and Ainesia in Thrace; which are of the same original. This title occurs sometimes with the prefix Ph'anes: and the Deity so called was by the early theologists thought to have been of the highest antiquity. They esteemed him the same as <sup>33</sup> Ouranus, and Dionusus: and went so far as to give him a creative <sup>34</sup> power, and to deduce all things from him. The Grecians from Phanes formed Φαναιος, which they gave as a title both to <sup>35</sup> Zeus, and Apollo. In this there was nothing extraordinary, for they were both the same God. In the north of Italy was a district called Ager <sup>36</sup> Pisanus. The etymology of this name is the same as that of Hanes, and Phanes; only the terms are reversed. It signifies ignis fons: and in confirmation of this etymology I have found the place to have been famous for its hot streams, which are mentioned by Pliny under the name of Aquæ Pisanæ. Cuma in Campania was certainly denominated from Chum, heat, on account of its soil, and situation. Its medicinal <sup>37</sup> waters are

<sup>33</sup> Orphic Hymn 4.

<sup>34</sup> Οἱ θεολογοὶ—εν γὰρ τῷ Φανῆτι τὴν δημιουργικὴν αἰτίαν ἀνυμνήσαν. Orphic Fragment 8. from Proclus in Timæum.

<sup>35</sup> Σὺ μοι Ζεὺς ὁ Φαναιος ἦκεις. Eurip. Rhesus. v. 355.

Φαναιος Ἀπολλων ἐν Χίοις. Hesych.

<sup>36</sup> Pliny. l. 2. c. 106. p. 120.

<sup>37</sup> Λετρά τε παρέχει τὸ χωρίον θερμα, γίνεσθαι αὐτομάτῃ ἀνιοντά. Josephi Antiq. l. 18. c. 14.

well known; which were called *Aquæ Cumanæ*. The term *Cumana* is not formed merely by a Latine inflection; but consists of the terms *Cumain*, and signifies a hot fountain; or a fountain of *Chum*, or *Cham*, the Sun. The country about it was called *Phlegra*; and its waters are mentioned by *Lucretius*.

<sup>39</sup> *Qualis apud Cumas locus est, montemque Vesevum,  
Oppleti calidis ubi fumant fontibus auctus.*

Here was a cavern, which of old was a place of prophecy. It was the seat of the *Sibylla Cumana*; who was supposed to have come from <sup>40</sup> *Babylonia*. As *Cuma* was properly *Cuman*; so *Baiæ* was *Baian*; and *Alba* near mount *Albanus*<sup>41</sup>, *Alban*: for the Romans often dropped the *n* final. *Pisa* so celebrated in *Elis* was originally *Pisan*, of the same purport as the *Aquæ Pisanæ* above. It was so called from a sacred fountain, to which only the name can be primarily applicable: and we are assured by *Strabo* <sup>42</sup> *Τὴν κρηνὴν Πισαν εἰρηθαι*, that the fountain had certainly the name of *Pisan*. I have mentioned that Mount *Pyrene* was so called from being a fountain of fire: such mountains often have hot streams in their vicinity, which are generally of great utility. Such we find to have been in *Aquitania* at the foot of this mountain, which were called *Thermæ Onesæ*; and are mentioned by *Strabo*, as <sup>43</sup> *Θερμα καλλισα ποτιμωτατε ὕδατος*. What in one

<sup>39</sup> *Lucretius*. l. 6.

<sup>40</sup> *Justin Martyr*. Cohort. p. 33.

<sup>41</sup> Mount *Albanus* was denominated *Al-ban* from its fountains and baths.

<sup>42</sup> *Strabo*. l. 8. 545.

<sup>43</sup> *Strabo*. l. 4. p. 290. *Onesa* signifies *solis ignis*, analogous to *Hanes*.



part of the world was termed Cumana, was in another rendered Comana. There was a grand city of this name in Cappadocia, where stood one of the noblest Puratheia in Asia. The Deity worshipped was represented as a feminine, and stiled Anait, and Anaïs; which latter is the same as Hanes. She was well known also in Persis, Mesopotamia, and at Egbatana in Media. Both An-ait, and An-ais, signifies a fountain of fire. Generally near her temples, there was an eruption of that element; particularly at Egbatana, and Arbela. Of the latter Strabo gives an account, and of the fiery matter which was near it. <sup>44</sup> Περὶ Ἀρβήλα δὲ ἐστὶ καὶ Δημητρίας πόλις· εἰθ' ἢ τὴ νάφθα πηγή, καὶ τὰ πύρα (or πυρεῖα) καὶ τὸ τῆς Ἀναίας ἱερόν.

I should take the town of Egnatia in Italy to have been of the same purport as Hanes above mentioned: for Hanes was sometimes expressed with a guttural, Hagnes; from whence came the ignis of the Romans. In Arcadia near mount Lyceus was a sacred fountain; into which one of the nymphs, which nursed Jupiter, was supposed to have been changed. It was called Hagnon, the same as Ain-On, the fount of the Sun. From Ain of the Amonians, expressed Agn, came the ἄγνος of the Greeks, which signified any thing pure and clean; purus sive castus. Hence was derived ἄγνειον, πηγαῖον· ἄγναιον, καθαρόν· ἄγνη, καθαρά: as we may learn from Hesychius. Pausanias stiles the fountain <sup>45</sup> Hagno: but it was originally Hagnon, the fountain

<sup>44</sup> Strabo. l. 16. p. 1072. see also l. 11. p. 779. and l. 12. p. 838. likewise Plutarch in Artaxerxe.

<sup>45</sup> Pausanias. l. 8. p. 678.

of the Sun: hence we learn in another place of Hesychius, ἀγνοπολειῶται, τὸ ὑπὸ ἡλίου θερεῖσθαι. The town Egnatia, which I mentioned above, stood in campis Salentinii, and at this day is called Anazo, and Anazzo. It was so named from the rites of fire: and that those customs were here practised, we may learn from some remains of them among the natives in the times of Horace and Pliny. The former calls the place by contraction <sup>46</sup> Gnatia:

Dein Gnatia Nymphis

Iratis extracta dedit risumque, jocumque;

Dum flammis sine thura liquefcere limine sacro

Persuadere cupit.

Horace speaks as if they had no fire: but according to Pliny they boasted of having a sacred and spontaneous appearance of it in their temple. <sup>47</sup> Reperitur apud auctores in Salentino oppido Egnatiâ, imposito ligno in faxum quoddam ibi sacram protinus flammam existere. From hence undoubtedly came also the name of Salentum, which is a compound of Sal-En, Solis fons; and arose from this sacred fire to which the Salentini pretended. They were Amonians, who settled here, and who came last from Crete <sup>48</sup> Τῆς δὲ Σαλεντίνης Κρητῶν ἀποικίης φασί. Innumerable instances of this sort might be brought from Sicily: for this island abounded with places, which were of Amonian original. Thucydides, and other Greek writers, call them

<sup>46</sup> Horace. l. 1. sat. 5. v. 97.

<sup>47</sup> Pliny. l. 2. c. 110. p. 123.

<sup>48</sup> Strabo. l. 6. p. 430.

The ancient Salentini worshipped the Sun under the title of Man-zan, or Man-zana: by which is meant Menes, Sol. Festus in V. Octobris.



Phenicians<sup>49</sup>: *Ωκουν δε η Φοινικες περι πασαν μεν Σικελιαν.* But they were a different people from those, which he supposes. Besides the term Phenician was not a name, but a title: which was assumed by people of different parts; as I shall shew. The district, upon which the Grecians conferred it, could not have supplied people sufficient to occupy the many regions, which the Phenicians were supposed to have possessed. It was an appellation, by which no part of Canaan was called by the ancient and true inhabitants: nor was it ever admitted, and in use, till the Grecians got possession of the coast. It was even then limited to a small tract; to the coast of Tyre and Sidon.

If so many instances may be obtained from the west, many more will be found, as we proceed towards the east; from whence these terms were originally derived. Almost all the places in Greece were of oriental etymology; or at least from Egypt. I should suppose that the name of Methane in the Peloponnesus had some relation to a fountain, being compounded of Meth-an, the fountain of the Egyptian Deity, Meth, whom the Greeks called *Μητις*, Meetis.

<sup>50</sup> *Και Μητις πρωτος γενετωρ, και Εως πολυτερπης.*

We learn from <sup>51</sup> Pausanias, that there was in this place a

<sup>49</sup> Thucydides. l. 6. c. 2. p. 379.

<sup>50</sup> Orphic Fragment. vi. v. 19. from Proclus. p. 366.

*Μητις*, divine wisdom, by which the world was framed: esteemed the same as Phanes, and Dionusos.

*Αυτος τε ο Διονυσος, και Φανης, και Ηρικεπαιος.* Ibidem. p. 373.

*Μητις*—*ἐρμηνευεται, Βελη, Φως, Ζωοδοτης*—from Orpheus: Eusebij Chronicon. p. 4.

<sup>51</sup> *Ισιδος ενταυθα Ιερον, και αγαλμα, και επι της αγορας Ερμης—και θερμα λωτρα.* Pausan. l. 2: p. 190.

temple and a statue of Isis, and a statue also of Hermes in the forum; and that it was situated near some hot springs. We may from hence form a judgment, why this name was given, and from what country it was imported. We find this term sometimes compounded Meth-On, of which name there was a town in <sup>51</sup> Messenia. Instances to our purpose from Greece will accrue continually in the course of our work.

One reason for holding waters so sacred arose from a notion, that they were gifted with supernatural powers. Jamblicus takes notice of many ways, by which the gift of divination was to be obtained. <sup>52</sup> *Some, says he, procure a prophetic spirit by drinking the sacred water, as is the practice of Apollo's priest at Colophon. Some by sitting over the mouth of the cavern, as the women do, who give out oracles at Delphi. Others are inspired by the vapour, which arises from the waters; as is the case of those who are priestesses at Branchidæ.* He adds<sup>53</sup>, *in respect to the oracle at Colophon, that the prophetic spirit was supposed to proceed from the water. The fountain, from whence it flowed, was in an apartment under ground; and the priest went thither to partake of the emanation.* From this history of the place we may learn the purport of the name,

<sup>51</sup> Pausanias. l. 4. p. 287.

<sup>52</sup> 'Οιδ' ὕδωρ πινόντες, καθάπερ ὁ ἐν Κολοφῶνι Ἰερεὺς τῆς Κλαρίας. 'Οιδ' ἐφομοίους παρακαθήμενοι, ὡς αἱ ἐν Δελφοῖς θεσπιζέσσαι. 'Οιδ' ἐξ ὕδατων ἀτμιζόμενοι, καθάπερ αἱ ἐν Βραγχιδαῖς Πρεσβητιδες. Jamblicus de Mysterijs. Sect. 3. c. xi. p. 72.

<sup>53</sup> Τοδὲ ἐν Κολοφῶνι μαντικὸν ὁμολογεῖται παρὰ πᾶσι διὰ ὕδατος χηγματίζεσθαι· εἶναι γὰρ πηγὴν ἐν σπηρὶ καταχθίων, καὶ ἀπ' αὐτῆς πίνειν τὴν Πρεσβήτην. Jamblicus. ibid.



by which this oracular place was called. Colophon is Col-Oph On, tumulus Dei Solis Pythonis, and corresponds with the character given. The river, into which this fountain ran, was sacred, and named Halefus; it was also called<sup>54</sup> Anelon: An-El-On, Fons Dei Solis. Halefus is composed of well known titles of the same God.

Delos was famed for its oracle; and for a fountain sacred to the prophetic Deity. It was called<sup>55</sup> Inopus. This is a plain compound of Ain-Opus, Fons Pythonis. Places named Asopus, Elopus, and the like, are of the same analogy. The God of light, Orus, was often stiled Az-El; whence we meet with many places named Azelis, Azilis, Azila, and by apocope, Zelis, Zela, and Zeleia. In Lycia was the city Phaselis, situated upon the mountain<sup>56</sup> Chimæra; which mountain had the same name, and was sacred to the God of fire. Phaselis is a compound of Phi, which in the Amonian language is a mouth or opening; and of Azel above mentioned. Ph'Aselis signifies Os Vulcani, five apertura ignis; in other words a chasm of fire. The reason why this name was imposed may be seen in the history of the place<sup>57</sup>. Flagrât in Phaselitide Mons Chimæra, et quidem immortalibus diebus, et noctibus flammâ. Chimæra is a compound of

<sup>54</sup> Pausanias. l. 8. p. 659. *Ανελοντος τῆς ἐν Κολοφῶνι καὶ Ελεγειῶν ποιεῖται ψυκροτήτα ἀδῆσι.*

<sup>55</sup> Callimachus: Hymn to Delos.

Strabo. l. 10. p. 742.

<sup>56</sup> Pliny. l. 2. c. 106. p. 122.

<sup>57</sup> Pliny above.

*Ὅτι πῦρ ἐστὶν ἐγγὺς Φασηλίδος ἐν Λυκίᾳ ἀθάνατον, καὶ ὅτι αἰεὶ καίεται ἐπὶ πέτρᾳ, καὶ νύκτα, καὶ ἡμέραν.* Ctesias apud Photium. clxxiii.

Cham-Ur, the name of the Deity, whose altar stood towards the top of the <sup>58</sup> mountain. At no great distance stood Mount Argaius, which was a part of the great ridge, called Taurus. This Argaius may be either derived from Har, a mountain; or from Aur, fire. We may suppose Ar-gaius to signify Mons cavus: or rather *ignis cavitās*, five *Vulcani domus*, a name given from its being hollow, and at the same time a reservoir of fiery matter. The history of the mountain may be seen in Strabo; who says, that it was immensely high, and ever covered with snow; it stood in the vicinity of Comana, Castabala, Cæsarea, and Tyana: and all the country about it abounded with fiery <sup>59</sup> eruptions. But the most satisfactory idea of this mountain may be obtained from coins, which were struck in its vicinity; and particularly <sup>60</sup> describe it, both as an hollow, and an inflamed mountain.

In Thrace was a region called Pæonia, which seems to have had its name from P'Eon, the God of light <sup>61</sup>. The natives of these parts were stiled both Peonians, and Pierians; which names equally relate to the Sun. Agreeably to this Maximus Tyrius tells us, that they particularly worshipped that luminary: and adds, that they had no image; but instead of it used to suspend upon an high pole a disk of metal; pro-

<sup>58</sup> Παντες, ἔσοι Φοινικον εἰς περι παγυυ νεμονται,  
Αἰτυ τε Μασσικυτοιο ῥοον, ἑωμον τε Χιμα'ρας. L. 3.

<sup>59</sup> Strabo. l. 12. p. 812. For the purport of Gaius, domus vel cavitās, See Radicals. p. 67.

<sup>60</sup> Patinæ Numismata Imperatorum. p. 180. l. 194.

<sup>61</sup> He was called both Peon, and Peor: and the country from him Peonia and Pieria. The chief cities were Alorus, Aineas, Chamfa, Methone: all of oriental etymology.



bably of fine gold, as they were rich in that mineral : and before this they performed their <sup>62</sup> adoration.

There is an apparent analogy between the names of places farther east ; whose inhabitants were all worshippers of the Sun. Hence most names are an assemblage of his titles. Such is Cyrestia, Chalybon, Comana, Ancura, Cocalia, Cabyra, Arbela, Amida, Emesa, Edeffa, and the like. Emesa is a compound of Ham-Es : The natives are said by Festus Avienus to have been devoted to the Sun :

<sup>63</sup> Denique flammicomo devoti pectora Soli  
Vitam agitant.

Similar to Emesa was Edeffa, or more properly Adefa, so named from Hades, the God of light. The Emperor Julian styles the region — Ἱερὸν ἐξ αἰῶνος τῷ Ἡλίῳ <sup>64</sup> Χωρίον. This city was also from its worship stiled <sup>65</sup> Ur, Urhoc and Urchoë ; which last was probably the name of the <sup>66</sup> temple.

There were many places called Arsene, Arsine, Arfinoë, Arsiana. These were all the same name, only varied in different countries : and they were consequently of the same purport. Arfinoë is a compound of arez-ain, Solis fons :

<sup>62</sup> Παιότες σεβασί τὸν ἥλιον· ἀγαλμα δὲ ἥλιος Παιονικὸν δισχὸς βραχὺς ὑπὲρ μακρὰ ξυλὰ. Maximus Tyrius, Dissert. 8. p. 87.

Of the wealth of this people, and of their skill in music and pharmacy ; See Strabo. Epitom. l. vii.

<sup>63</sup> Rufus Festus Avienus. Descrip. Orbis. v. 1083.

<sup>64</sup> Juliani Oratio in Solem. Orat. 4. p. 150.

Ἱερῶνται δὲ αὐτοὶ (Εδессηνοὶ) τῷ θεῷ Ἡλίῳ· τῆτον γὰρ οἱ ἐπιχωριοὶ σεβασί, τῇ Φοινικῶν φωνῇ Ελαγαβαλον καλοῦντες. Herodian. l. 3.

<sup>65</sup> Edeffeni Urchoienses — Urhoë, ignis, lux, &c. Theoph. Sigefredi Bayeri Hist. Osrhoena. p. 4.

<sup>66</sup> Ur-choë signifies Ori domus, vel templum ; Solis Ædes.

Ur in Chaldea is by Ptolemy called Orchoe.

and most places so denominated will be found famed for some fountain. One of this name was in Syria: <sup>6</sup> *Ἀρσινόη πόλις ἐν Συρίᾳ, ἐπὶ ὄρει κείμενη. ἀπὸ δὲ τῆς ὄρεις κρήνας ἐρευνέται πλείονας—ἀφ' ὧν ἡ πόλις ὠνομασται.* *Arfinoë is a city in Syria, situated upon a rising ground, out of which issue many streams; from hence the city had its name.* Arfine, and Arfiana in Babylonia had <sup>68</sup> fountains of bitumen. Arfene in Armenia was a nitrous lake: <sup>69</sup> *Ἀρσίνη λίμνη—νιτρίτις.* Near Arfinoë upon the Red Sea were hot streams of bitter <sup>70</sup> waters; and Arfinoë near <sup>71</sup> Ephesus had waters equally bitter.

There were many people called Hyrcani; and cities and regions, Hyrcania: In the history of which there will be uniformly found some reference to fire. The name is a compound of Ur-chane, the God of that element. He was worshipped particularly at Ur in Chaldea: and one tribe of that nation were called Urchani. Strabo mentions them as only one branch of the <sup>72</sup> *literati*; but <sup>73</sup> Pliny speaks of them as a people, a tribe of the

<sup>67</sup> Etymologicum magnum. The author adds, *ἀρσαι γὰρ τὸ ποτίζειν*, as if it were of Grecian original.

<sup>68</sup> Marcellinus. l. 23. p. 287.

<sup>69</sup> *Ἀρσίνη λίμνη, ἣν καὶ Θωνίτιν καλεοῦσι—ἐστὶ δὲ νιτρίτις.* Strabo. l. xi. p. 801.

<sup>70</sup> *Πρῶτον μὲν ἀπ' Ἀρσίνης παραθεόντι τὴν δεξιὰν ἡπειρὸν θερμὰ πλείοσιν αὐλοῖς ἐκ πέτρης ὑψηλῆς εἰς θαλάτταν διηθείται.* Agatharchides de Rubro mari. p. 54.

*Εἰτα ἀλλήν πολιν Ἀρσινόην· εἰτα θερμῶν ὕδατων ἐκβολὰς, πικρῶν καὶ ἁλμυρῶν.* Strabo. l. 16. p. 1114.

<sup>71</sup> Some make Ephesus and Arfinoë to have been the same. See Scholia upon Dionysius. v. 828.

<sup>72</sup> Strabo. l. 16. p. 1074. See Radicals. p. 41.

<sup>73</sup> Pliny. l. 6. c. 27. *Euphraten præclusere Orcheni: nec nisi Pasitigri defertur ad mare.*



Chaldeans. Here was the source of fire-worship: and all the country was replete with bitumen and fire. There was a region <sup>74</sup> Hyrcania inhabited by the Medes; which seems to have been of the same inflammable nature. The people were called Hyrcani, and Aftabeni: which latter signifies the sons of fire. Cellarius mentions a city Hyrcania in <sup>75</sup> Lydia. There were certainly people stiled Hyrcani; and a large plain called Campus Hyrcanus <sup>76</sup> in the same part of the world. It seems to have been a part of that parched and burning region called *κατακεκαυμένη*, so named from the fires, with which it abounded. It was near Hierapolis, Caroura, and Fossa Charonea, all famed for fire.

It may seem extraordinary; yet I cannot help thinking, that the Hercynian forest in Germany was no other, than the Hurcanian, and that it was denominated from the God Urcan, who was worshipped here as well as in the east. It is mentioned by Eratosthenes, and Ptolemy under the name of *δρυμος Ορκυνιος*, or the forest of <sup>77</sup> Orcun; which is un-

<sup>74</sup> Ptolemy Geog.

Isidorus Characenus. Geog. Vet. vol. 2. p. 7.

<sup>75</sup> Cellarii Geog. vol. 2. p. 80.

<sup>76</sup> Strabo. l. 12. p. 868, 869. and l. 13. p. 929—932.

*Εξι δε επιφανεια τεφρωδης των πεδίων.*

Strabo supposes that the Campus Hyrcanus was so named from the Persians, as also *Κυρς πεδιον* near it, but they seem to have been so denominated ab origine. The river Organ, which ran into the Mæander from the Campus Hyrcanus, was properly Ur-chan. Ancyra was An-cura, so named a fonte Solis *κυρος γαρ ο ηλιος*. All the names throughout the country have a correspondence: all relate either to the soil, or the religion of the natives; and betray a great antiquity.

<sup>77</sup> Ptolemy. Geog. l. 2. c. xi.

doubtedly

doubtedly the same name as that above. I have taken notice, that the name of the mountain Pyrene signified a fountain of fire, and that the mountain had once flamed. There was a Pyrene among the Alpes <sup>78</sup> Tridentini, and at the foot of it a city of the same <sup>79</sup> name; which one would infer to have been so denominated from the like circumstance. I mention this because here was the regio Hercynia, where the Hercynian forest <sup>80</sup> commenced, and from which it received its name. Beatus Rhenanus in his account of these parts says, that there was a tradition of this mountain Pyrene once <sup>81</sup> burning: and conformably to this notion it is still distinguished by the name of the great <sup>82</sup> Brenner. The country therefore and the forest may have been called Orcunian upon this account. For as the worship of the Sun, the Deity of fire, prevailed greatly at places of this nature, I make no doubt but Hercynia, which Ptolemy expresses *Ορκυνια*, was so named from Or-cun, the God of that element.

We must not be surpris'd to find Amonian names among

<sup>78</sup> Mentioned in Pliny's Panegyric: and in Seneca; *consolatio ad Helv.* l. 6. Aristotle in *Meteoris*.

<sup>79</sup> Here was one of the fountains of the Danube. *Ἰσπος τε γὰρ ποταμός ἀρξάμενος ἐκ Κελτῶν καὶ Πυρηνῆς-πολῖος ῥέει, μέσσην σχίζων τὴν Εὐρώπην.* Herodotus. l. 2. c. 33.

<sup>80</sup> See Cluverii *Germania*.

<sup>81</sup> Beatus Rhenanus. *Rerum Germanic.* l. 3.

<sup>82</sup> It is called by the Swiss, Le Grand Brenner: by the other Germans, Der grofs Verner.

Mount Cænis, as we term it, is properly Mount Chen-Is, Mons Dei Vulcani. It is called by the people of the country Monte Canise: and is part of the Alpes Cottiae. Cluver. *Ital.* vol. 1. l. 1. c. 32. p. 337. Mons Geneber. Jovij.



the Alpes; for some of that family were the first who passed them. The merit of great performances was by the Greeks generally attributed to a single person. This passage therefore through the mountains is said by some to have been the work of Hercules: by others of Cottus, and <sup>83</sup> Cottius. From hence this particular branch of the mountains had the name of Alpes Cottiae; and the country was called Regio Cottiana: wherein were about twelve capital <sup>84</sup> cities. Some of that ancient and sacred nation, the Hyperboreans, are said by Posidonius to have taken up their residence in these parts. <sup>85</sup> Τῆς Ὑπερβορέας—οἰκεῖν περὶ τὰς Ἀλπεις τῆς Ἰταλίας. Here inhabited the Taurini: and one of the chief cities was Comus. Strabo files the country the land of <sup>86</sup> Ideonus, and Cottius. These names will be found hereafter to be very remarkable. Indeed many of the Alpine appellations were Amonian; as were also their rites: and the like is to be observed in many parts of Gaul, Britain, and Germany. Among other evidences the worship of Isis, and of her sacred ship, is to be noted; which prevailed among the Suevi. <sup>87</sup> Pars Suevorum et Ifidi sacrificat: unde causa et origo peregrino sacro,

<sup>83</sup> See Marcellinus. l. 15. c. 10. p. 77. and the authors quoted by Cluverius. Italia Antiqua above.

They are filed Ἀλπεις Σκῆτται by Procopius: Rerum Goth. l. 2.

Marcellinus thinks, that a king Cottius gave name to these Alps in the time of Augustus, but Cottius was the national title of the king; as Cottia was of the nation: far prior to the time of Augustus.

<sup>84</sup> Pliny. l. 3. c. 20. Cottianæ civitates duodecim.

<sup>85</sup> Scholia upon Apollonius. l. 2. v. 677.

<sup>86</sup> Τῶν δὲ ἐστὶ καὶ ἡ τῆς Ἰδεονυβγῆ, καὶ ἡ τῆς Κοττίας. Strabo. l. 4. p. 312.

<sup>87</sup> Tacitus de Moribus Germanorum.

parum comperi; nisi quod signum ipsum in modum Liburnæ figuratum docet advectam religionem. The ship of Isis was also revered at Rome: and is marked in the <sup>88</sup> calendar for the month of March. From whence the mystery was derived, we may learn from <sup>89</sup> Fulgentius. Navigium Ifidis Ægyptus colit. Hence we find, that the whole of it came from Egypt. The like is shewn by <sup>90</sup> Lactantius. To this purpose I could bring innumerable proofs, were I not limited in my progress. I may perhaps hereafter introduce something upon this head, if I should at any time touch upon the antiquities of Britain and Ireland; which seem to have been but imperfectly known. Both of these countries, but especially the latter, abound with sacred terms, which have been greatly overlooked. I will therefore say so much in furtherance of the British Antiquarian, as to inform him, that names of places, especially of hills, promontories, and rivers, are of long duration; and suffer little change. The same may be said of every thing, which was esteemed at all sacred, such as temples, towers, and high mounds of earth; which in early times were used for altars. More particularly all mineral and medicinal waters will be found in a great degree to retain their ancient names: and among these there may be observed a resemblance in most parts of the world. For when names have been once determinately affixed, they

<sup>88</sup> Gruter. vol. 1. p. 138.

<sup>89</sup> Fulgentius: Mytholog. l. 1. c. 25. p. 655.

<sup>90</sup> Lactantius de falsa Relig. vol. 1. l. 1. c. 11. p. 47.

To these instances add the worship of Seatur, and Thuth, called Thautates. See Cluverii Germania. l. 1. c. 26. p. 188, and 189.



are not easily effaced. The Grecians, who under Alexander settled in Syria, and Mesopotamia, changed many names of places, and gave to others inflections, and terminations after the mode of their own country. But Marcellinus, who was in those parts under the Emperor Julian, assures us, that these changes and variations were all cancelled: and that in his time the ancient names prevailed. Every body, I presume, is acquainted with the history of Palmyra, and of Zenobia the queen; who having been conquered by the emperor Aurelian, was afterwards led in triumph. How much that city was beautified by this princess, and by those of her family, may be known by the stately ruins, which are still extant. Yet I have been assured by my late excellent and learned friend Mr. Wood, that if you were to mention Palmyra to an Arab upon the spot, he would not know to what you alluded: nor would you find him at all more acquainted with the history of Odænatus, and Zenobia. Instead of Palmyra he would talk of Tedmor; and in lieu of Zenobia he would tell you, that it was built by Salmah Ebn Doud, that is by Solomon the son of David. This is exactly conformable to the account in the scriptures: for it is said in the Book of Chronicles,<sup>91</sup> *He also (Solomon) built Tadmor in the wilderness.* The Grecian name Palmyra, probably of two thousand years standing, is novel to a native Arab.

As it appeared to me necessary to give some account of the rites, and worship, in the first ages, at least in respect to that great family, with which I shall be principally con-

<sup>91</sup> 2 Chronicles. c. 8. v. 4.



cerned, I took this opportunity at the same time to introduce these etymological inquiries. This I have done to the intent that the reader may at first setting out see the true nature of my system; and my method of investigation. He will hereby be able to judge beforehand of the scope which I pursue; and of the terms on which I found my analysis. If it should appear that the grounds, on which I proceed, are good, and my method clear, and warrantable, the subsequent histories will in consequence of it receive great illustration. But should it be my misfortune to have my system thought precarious, or contrary to the truth, let it be placed to no account, but be totally set aside: as the history will speak for itself; and may without these helps be authenticated.

Plate I



*2. Mons  
Argæus*



*Et Numism*

*Tyanorum et*



*Caesariensium.*

O F





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O F

WORSHIP paid at CAVERNS,

A N D O F

The ADORATION of FIRE in the first Ages.

**A**S soon as religion began to lose its purity, it degenerated very fast: and instead of a reverential awe, and pleasing sense of duty, there succeeded a fearful gloom, and unnatural horror, which were continually augmented, as superstition increased. Men repaired in the first ages either to the lonely summits of mountains, or else to caverns in the rocks, and hollows in the bosom of the earth; which they thought were the residence of their Gods. At the entrance of these they raised their altars, and performed their vows. Porphyry takes notice, how much this mode of worship prevailed among the first nations upon the earth: *Σπηλαια τοινυν και αντρα των παλαιωτατων,*

<sup>1</sup> Porphyry de Antro Nympharum. p. 262. Edit. Cantab. 1655.

He speaks of Zoroaster, *Αυτοφύες σπηλαιον εν τοις πλησιον ορεσι της Περσιδος ανθηρον, και πηγας εχον, ανιερωσαντος εις τιμην τε παντων ποιητε, και πατρος Μιθρα.* p. 254.



λαιοτάτων, πρὶν καὶ ναὺς ἐπινοῆσαι, θεοῖς ἀφοσιῶντων καὶ ἐν Κρήτῃ μὲν Κρητῶν Διὶ, ἐν Ἀρκαδίᾳ δὲ Σελήνῃ, καὶ Πανὶ ἐν Λυκείῳ, καὶ ἐν Νάξῳ Διονυσῶ. When in process of time they began to erect temples, they were still determined in their situation by the vicinity of these objects, which they comprehended within the limits of the sacred enclosure. These melancholy recesses were esteemed the places of the highest sanctity: and so greatly did this notion prevail, that in aftertimes, when this practice had ceased, still the innermost part of the temple was denominated the *cavern*. Hence the Scholiast upon Lycophron interprets the words παρ' αὐτρᾶ in the poet, <sup>2</sup> Τῆς ἐσωτάτης τοπῆς τῆς ναῦς. *The cavern is the innermost place of the temple.* Pausanias speaking of a cavern in Phocis says, that it was particularly sacred to Aphrodite. <sup>3</sup> Ἀφροδίτῃ δ' ἔχει ἐν σπηλαίῳ τιμᾶς. *In this cavern divine honours were paid to Aphrodite.* Parnassus was rendered holy for nothing more than for these unpromising circumstances. Ἱεροπρεπὴς ὁ Παρνασσός, ἔχων

Clemens Alexandrinus mentions Βασιλῶν τόματα τέρατειας ἐμπλεῖα. *Cohortatio ad Gentes.*

Αὐτρᾶ μὲν δὴ δικάως οἱ παλαιοί, καὶ σπηλαία, τῷ κόσμῳ καθιεῖν. Porphyry de Antro Nymph: p. 252. There was oftentimes an olive-tree planted near these caverns, as in the Acropolis at Athens, and in Ithaca.

Αὐτὰρ ἐπὶ κρατὸς λιμένος ταυφυλλὸς Ἑλαια,

Ἀρχοβὶ δ' αὐτῆς Ἀντρον. Homer de Antro Ithacensi. Odyss. l. ε. v. 346.

<sup>2</sup> Lycophron. v. 203. Scholia.

<sup>3</sup> Pausanias. l. x. p. 898. I imagine, that the word caverna, a cavern, was denominated originally Ca-Ouran, Domus Cœlestis, vel Domus Dei, from the supposed sanctity of such places.

αὐτρᾶ.

αὐτὰ τε καὶ ἄλλα χωρία τιμωμένα τε, καὶ, ἁγιστευόμενα.<sup>5</sup>  
*The mountain of Parnassus is a place of great reverence, having many caverns, and other detached spots highly honoured, and sanctified.* At 'Γænarus was a temple with a fearful aperture, through which it was fabled that Hercules dragged to light the dog of hell. The cave itself seems to have been the temple; for it is said, <sup>6</sup> Ἐπὶ τῇ ἀκρᾷ Ναὸς εἰκασμένος σπηλαιῷ. *Upon the top of the promontory stands a temple in appearance like a cavern.* The situation of Delphi seems to have been determined on account of a mighty chasm in the hill, <sup>7</sup> οὗτος χάσμαλος ἐν τῷ τοπῷ: and Apollo is said to have chosen it for an oracular shrine, on account of the effluvia which from thence proceeded.

<sup>8</sup> Ut vidit Pæan vastos telluris hiatus

Divinam spirare fidem, ventosque loquaces

Exhalare solum, sacris se condidit antris,

Incubuitque adyto: vates ibi factus Apollo.

Here also was the temple of the <sup>9</sup> Muses, which stood close upon a reeking stream. But what rendered Delphi more remarkable, and more revered, was the Corycian

<sup>5</sup> Strabo. l. 9. p. 638.

Ἐνθα παρθενα

Στυγιεν Σιβυλλῆς ἐστὶν οἰκητήριον

Γρονῶ Βερεθρῶ συγκατηρεφες τεγυῆς. Lycophron of the Sibyls cavern near the promontory Zoosterion. v. 1278.

<sup>6</sup> Pausanias. l. 3. p. 5. 275.

<sup>7</sup> Scholia upon Aristophanes: Plutus. v. 9. and Euripides in the Orestes; v. 164.

<sup>8</sup> Lucan. l. 5. v. 82.

<sup>9</sup> Μῆτις γὰρ ἡν ἱερὸν ἐνταυθα περὶ τὴν ἀναπνοὴν τῆ ναιματός. Plutarch de Pyth. Oracul. vol. 1. p. 402.



cave, which lay between that hill and Parnassus. It went under ground a great way : and Pausanias, who made it his particular business to visit places of this nature, says, *that it was the most extraordinary of any which he ever beheld.*  
<sup>10</sup> *Αντρον Κωρυκίου σπηλαιων, ὧν εἶδον, θεας ἀξίον μαλιστα.*  
 There were many caves stiled Corycian : one in Cilicia, mentioned by Stephanus Byzantinus from Parthenius, who speaks of a city of the same name : *Παρ' ἣ το Κωρυκίου αντρον Νυμφων, ἀξιαγασον θεαμα.* *Near which city was the Corycian cavern, sacred to the nymphs, which afforded a sight the most astonishing.* There was a place of this sort at <sup>11</sup> Samacon in Elis, and, like the above, consecrated to the nymphs. There were likewise medicinal waters, from which people troubled with cutaneous, and scrofulous disorders, found great benefit. I have mentioned the temple at Hierapolis in <sup>12</sup> Phrygia ; and the chasm within its precincts, out of which there issued a pestilential vapour. There was a city of the same name in <sup>13</sup> Syria, where stood a temple of the highest antiquity : and in this temple was a fissure, through which, according to the tradition of the natives, the waters at the deluge retired. Innumerable instances might be produced to this purpose from Pausanias, Strabo, Pliny, and other writers.

<sup>10</sup> Pausanias. l. 10. p. 877.

<sup>11</sup> Pausanias. l. 5. p. 387. Sama Con, Cœli vel Cœlestis Dominus.

<sup>12</sup> Strabo. l. 12. p. 869. l. 13. p. 934. Demeter and Kora were worshipped at the Charonian cavern mentioned by Strabo : *Χαρωνιον αντρον θαυμαστον τη φυτει.* l. 14. p. 961.

<sup>13</sup> Lucian de Deâ Syriâ.

It has been observed, that the Greek term κοῖλος, hollow, was often substituted for Coëlus, heaven: and, I think, it will appear to have been thus used from the subsequent history, wherein the worship of the Atlantians is described. The mythologists gave out, that Atlas supported heaven: one reason for this notion was, that upon mount Atlas stood a temple to Coëlus. It is mentioned by Maximus Tyrius in one of his dissertations, and is here as in many other instances changed to κοῖλος, hollow. The temple was undoubtedly a cavern: but the name is to be understood in its original acceptation, as Coël, the house of God; to which the natives paid their adoration. This mode of worship among the Atlantians betrays a great antiquity; as the temple seems to have been merely a vast hollow in the side of the mountain; and to have had in it neither image, nor pillar, nor stone, nor any material object of adoration: <sup>14</sup> Ἐστὶ δὲ Ἀτλας ὄρος κοῖλον, ἐπιεικῶς ὑψηλόν. — Τὸ Λιβυῶν καὶ ἱερόν, καὶ θεός, καὶ ὄρκος, καὶ ἀγάλμα. *This Atlas (of which I have been speaking) is a mountain with a cavity, and of a tolerable height, which the natives esteem both as a temple, and a Deity: and it is the great object by which they swear; and to which they pay their devotions.* The cave in the mountain was certainly named Co-el, the house of God; equivalent to Cœlus of the Romans. To this the people made their offerings: and this was the heaven which Atlas was supposed to support. It seems to have been no uncommon term among the Africans. There was a city in Libya named

<sup>14</sup> Maximus Tyrius. Dissert. 8. p. 87.



Coël, which the Romans rendered Coëlu. They would have expressed it Coelus, or Cœlus; but the name was copied in the time of the Punic wars, before the *s* final was admitted into their writings. Vaillant has given several specimens of coins struck in this city to the honour of some of the Roman<sup>15</sup> emperors, but especially of Verus, Commodus, and Antoninus Pius.

Among the Persians most of the temples were caverns in rocks, either formed by nature, or artificially produced. They had likewise Puratheia, or open temples, for the celebration of the rites of fire. I shall hereafter shew, that the religion, of which I have been treating, was derived from the sons of Chus: and in the ancient province of Chusistan, called afterwards Persis, there are to be seen at this day many curious monuments of antiquity, which have a reference to that worship. The learned Hyde supposes them to have been either<sup>16</sup> palaces, or tombs. The chief building, which he has taken for a palace, is manifestly a Puratheion; one of those open edifices called by the Greeks, Ὑπαίθεα. It is very like the temple at Lucorein in upper Egypt; and seems to be still entire. At a glance we may perceive, that it was never intended for an habitation. At a distance are some sacred grottos, hewn out of the rock; the same which he imagines to have been tombs. Many of the ancients, as well as of the moderns, have been of the same opinion. In the

<sup>15</sup> Vaillant: Numism. Ærea Imperator. Pars prima. p. 243, 245, 285. and elsewhere.

<sup>16</sup> Hyde. Religio Veterum Persarum. c. 23. p. 306, 7, 8.

front of these grottos are representations of various characters: and among others is figured, more than once, a princely personage, who is approaching the altar, where the sacred fire is <sup>17</sup> burning. Above all is the Sun, and the figure of a Deity in a cloud, with sometimes a sacred bandage, at other times a serpent entwined round his middle, similar to the Cneuphis of Egypt. Hyde supposes the figure above to be the soul of the king, who stands before the altar: but it is certainly an emblem of the Deity, of which we have a second example in Le <sup>18</sup> Bruyn, copied from another part of these edifices. Hyde takes notice, that there were several repetitions of this history, and particularly of persons, *solem et ignem in pariete delineatos intuentes*: yet he forms his judgment from one specimen only. These curious samples of ancient architecture are described by <sup>19</sup> Kæmpfer, <sup>20</sup> Mandesloe, <sup>21</sup> Chardin, and <sup>22</sup> Le Bruyn. They are likewise taken notice of by <sup>23</sup> Thevenot, and Herbert. In respect to the grottos I am persuaded, that they were temples, and not tombs. Nothing was more common among the Persians, than to have their temples formed out of rocks. Mithras &

<sup>17</sup> See PLATE ii, iii.

<sup>18</sup> Le Bruyn. Plate 153.

See the subsequent plate with the characters of Cneuphis.

<sup>19</sup> Kæmpfer. *Amœnitates Exoticæ*. p. 325.

<sup>20</sup> Mandesloe. p. 3. He mentions the sacred fire, and a serpent.

<sup>21</sup> Sir John Chardin. Herbert also describes these caverns, and a serpent, and wings; which was the same emblem as the Cneuphis of Egypt.

<sup>22</sup> Le Bruyn's Travels. Vol. 2. p. 20. See plate 117, 118, 119, 120. Also p. 158, 159, 166, 167.

<sup>23</sup> Thevenot. Part. 2d. p. 144, 146.



<sup>24</sup> *Petrâ* was in a manner a proverb. Porphyry assures us, that the Deity had always a rock, or cavern for his temple: that people, in all places, where the name of Mithras was known, paid their worship at a <sup>25</sup> cavern. Justin Martyr speaks to the same <sup>26</sup> purpose: and Lutatius Placidus mentions that this mode of worship began among the Persians. <sup>27</sup> *Perfæ in spelæis coli solem primi invenisse dicuntur.* There is therefore no reason to think that these grottos were tombs; or that the Persians ever made use of such places for the sepulture of their kings. The tombs of <sup>28</sup> Cyrus, <sup>29</sup> Nitocris, and other oriental princes, were within the precincts of their cities: from whence, as well as from the devices upon the entablatures of these grottos, we may be assured that they were designed for temples. Le Bruyn indeed supposes them to have been places of burial; which is very natural for a person to imagine, who was not acquainted with the antient worship of the people. Thevenot also says, that he <sup>30</sup> went

<sup>24</sup> *Οἱ τὰ τῆ Μιθρᾶ μυστηρία παραδιδόντες λεγούσιν ἐκ πέτρας γεγενῆσθαι αὐτόν, καὶ σπηλαῖον καλεῖσι τὸν τόπον.* Cum Tyrphone Dialog. p. 168.

<sup>25</sup> He speaks of people—*Πανταχθ, ὅπου τὸν Μιθρὰν ἐγίνωσαν, διὰ σπηλαίων ἡλεθμενών.* Porphyry de Antro Nympharum. p. 263.

<sup>26</sup> Justin Martyr *supra*.

<sup>27</sup> Scholia upon Statius. Thebaid. l. i. v. 720.

*Seu Perseï de rupibus Antri*

*Indignata sequi torquentem cornua Mithran.*

<sup>28</sup> Plutarch: Alexander. p. 703. and Arrian. l. vi. p. 273.

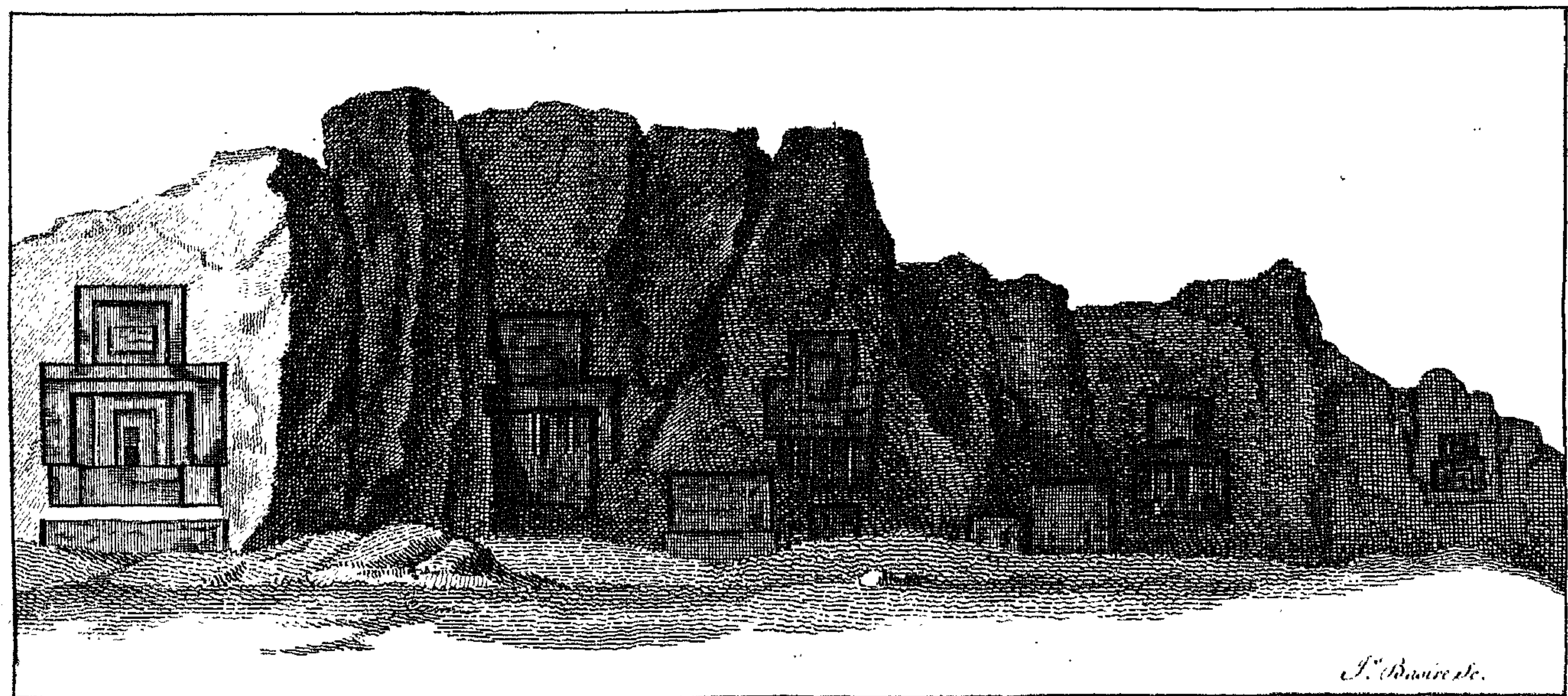
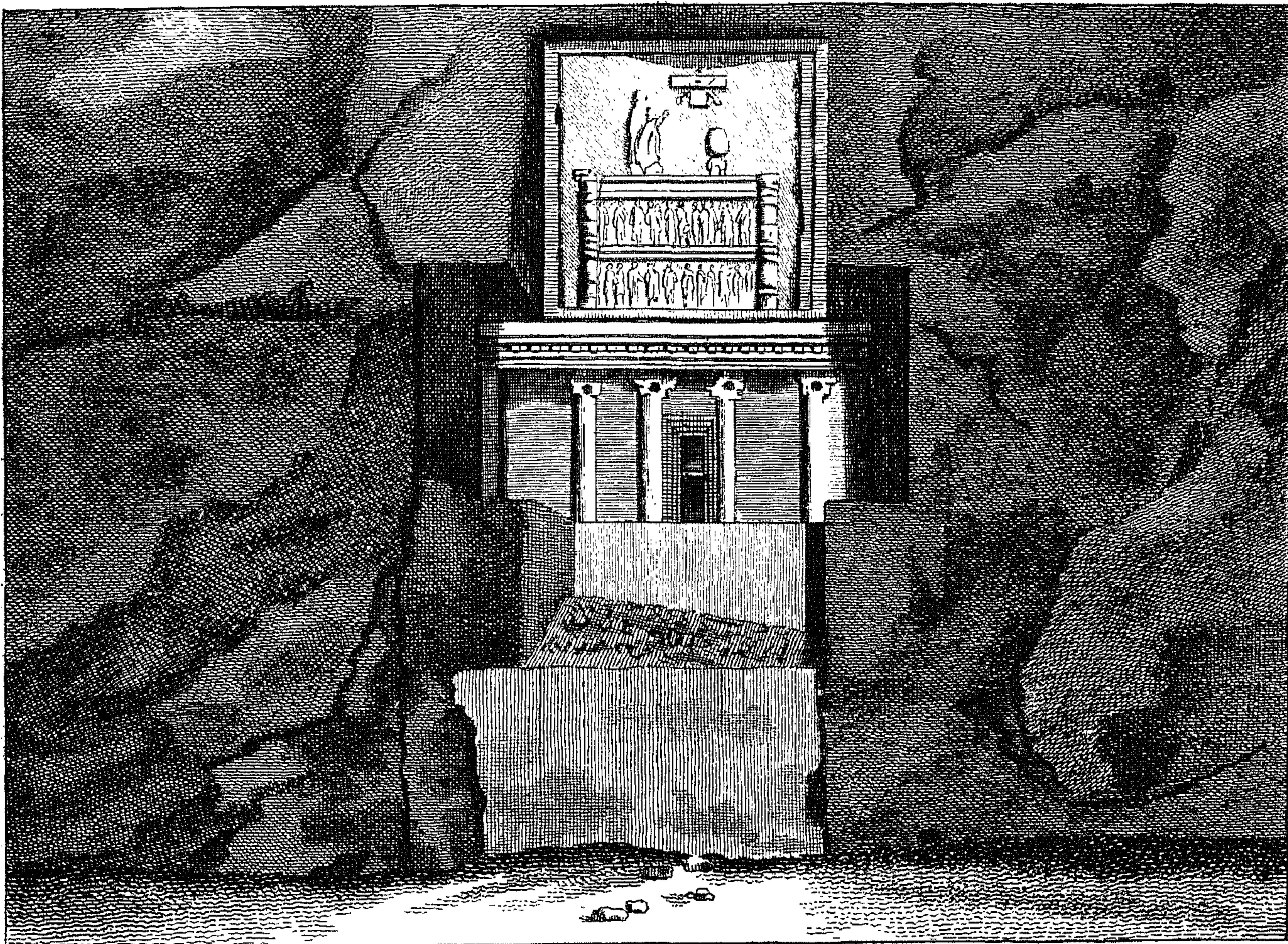
<sup>29</sup> Herodotus. l. i. c. 187.

<sup>30</sup> Thevenot. Part 2d. p. 144, 146.

Some say that Thevenot was never out of Europe: consequently the travels which go under his name were the work of another person: for they have many curious circumstances, which could not be mere fiction.

into





J. B. B. de.

Temple of Mithras near Vaki Rustan in Persia. Also Temples in the rock near the Plain of the Magi. —  
 from J. B. B. de.



into the caverns, and saw several stone coffins. But this was merely conjectural: for the things, to which he alludes, were not in the shape of coffins, and had undoubtedly been placed there as cisterns for water, which the Persians used in their nocturnal lustrations. This we may in great measure learn from his own words: for he says, that these reservoirs were square, and had a near resemblance to the basins of a fountain. The hills, where these grottos have been formed, are probably the same, which were of old famous for the strange echoes, and noises heard upon them. The circumstance is mentioned by Clemens Alexandrinus<sup>31</sup>, who quotes it from the writers, who treated of the Persian history. It seems that there were some sacred hills in Persis, where, as people passed by, there were heard shouts, as of a multitude of people: also hymns, and exultations, and other uncommon noises. These sounds undoubtedly proceeded from the priests at their midnight worship: whose voices at that season were reverberated by the mountains, and were accompanied with a reverential awe in those who heard them. The country below was called, *Χωρα των Μαγων*, the region of the Magi.

The principal building also, which is thought to have been a palace, was a temple; but of a different sort. The travellers above say, that <sup>it</sup> is called Istachar: and Hyde repeats it, and tells us, that it signifies *e rupe sumptum, seu rupe constans faxeum palatium*: and that it is derived from the Arabic word *fachr*, *rupes*, in the eighth<sup>32</sup> conjugation. I

<sup>31</sup> Clemens Alexandrinus. l. 6. p. 756.

<sup>32</sup> Hyde de Religione Vet. Persar. p. 306.

am sorry, that I am obliged to controvert this learned man's opinion, and to encounter him upon his own ground, about a point of oriental etymology. I am intirely a stranger to the Persic, and Arabic languages; yet I cannot acquiesce in his opinion. I do not think, that the words *e rupe sumptum, vel rupe constans faxeum palatium*, are at any rate materials, out of which a proper name could be constructed. The place to be sure, whether a palace, or a temple, is built of stone taken from the quarry, or rock: but what temple or palace is not? Can we believe that they would give as a proper name to one place, what was in a manner common to all; and choose for a characteristic what was so general and indeterminate? It is not to be supposed. Every symbol, and representation relates to the worship of the country: and all history shews that such places were sacred, and set apart for the adoration of fire, and the Deity of that element, called *Ista*, and *Esta*.<sup>33</sup> *Ista-char*, or *Esta-char* is the place or temple of *Ista* or *Esta*; who was the *Hestia*, *Ἑστία*, of the Greeks, and *Vesta* of the Romans. That the term originally related to fire we have the authority of *Petavius*.<sup>34</sup> *Hebraicâ linguâ* *שן* ignem significat, *Aramæâ* *שן* quâ voce ignem a *Noëmo* vocatum *Berosus* prodidit: atque inde fortassis *Græci* *Ἑστίας* originem deduxerunt. Herbert therefore with great propriety supposes the building to have been the temple of<sup>35</sup> *Anaia*, or *Anais*; who was the same as *Hanes*, as well as

<sup>33</sup> See *Radicals*. p. 62.

<sup>34</sup> *Petavius* in *Epiphanium*. p. 42.

<sup>35</sup> *Herbert's Travels*. p. 138.



Hestia. Procopius, speaking of the sacred fire of the Persians, says expressly, that it was the very same which in aftertimes the Romans worshipped, and called the fire of Hestia, or Vesta. <sup>36</sup> Τὸτο ἐστὶ τὸ πῦρ, ὅπερ Ἑστίαν ἐκαλοῦντο, καὶ ἐσεβόντο ἐν τοῖς ὑστέροις χρόνοις Ῥωμαῖοι. This is farther proved from a well known verse in Ovid.

<sup>37</sup> Nec tu aliud Vestam, quam vivam intellige flammam. Hyde renders the term after Kæmpfer, Ista : but it was more commonly expressed ESta, and ASta. The Deity was also stiled Astachan, which as a masculine signified Sol Dominus, five Vulcanus Rex. This we may infer from a province in Parthia, remarkable for eruptions of fire, which was called <sup>38</sup> Asta-cana, rendered by the Romans Astacene, the region of the God of fire. The island Delos was famous for the worship of the sun : and we learn from Callimachus, that there were traditions of subterraneous fires bursting forth in many parts of it.

<sup>39</sup> Φυκὸς ἅπαν κατεφλέξας, ἐπεὶ περικαίειο πῦρ.  
Upon this account it was called <sup>40</sup> Pirpile ; and by the same poet Hestia, and Hestia, similar to the name above. <sup>41</sup> Ἰση, ὦ νη-  
σων εὐεση. The ancient Scythæ were worshippers of fire :

<sup>36</sup> Procopius. Persica. l. 1. c. 24.

<sup>37</sup> Ovid. Fast. l. 6. v. 291.

<sup>38</sup> Similis est natura Naphthæ, et ita adpellatur circa Babylonem, et in Astacenis Parthiæ, pro bituminis liquidi modo. Pliny. l. 2. c. 106. p. 123.

<sup>39</sup> Callim. H. to Delos. v. 201.

<sup>40</sup> Pliny. l. 2. c. 22. p. 112. He supposes the name to have been given, igne ibi primum reperto.

<sup>41</sup> Callimachus. H. to Delos. v. 325.

and Herodotus describes them as devoted to Hestia <sup>42</sup>. Ἰλασ-  
κοντας Ἰσιν μὲν μαλιστα. From hence, I think, we may  
know for certain the purport of the term Istachar, which  
was a name given to the grand Pureion in Chufistan from  
the Deity there worshipped. It stands near the bottom of  
the hills with the caverns in a widely extended plain: which  
I make no doubt is the celebrated plain of the magi men-  
tioned above by Clemens. We may from these data venture  
to correct a mistake in Maximus Tyrius, who in speaking of  
fire-worship among the Persians, says, that it was attended  
with acclamations, in which they invited the Deity to take  
his repast<sup>43</sup>. Πυρ, δεσποτα, εσθιε. What he renders εσθιε, was  
undoubtedly Ἐσιε, Hestie, the name of the God of fire.  
The address was, Ω Πυρ, δεσποτα, Ἐσιε: O mighty Lord of  
fire, Hestius: which is changed to O Fire, come, and feed.

The island Cyprus was of old called <sup>44</sup> Ceraftis, and Ce-  
raftia; and had a city of the same name. This city was  
more known by the name of Amathus: and mention  
is made of cruel rites practised in its <sup>45</sup> temple. As long  
as the former name prevailed, the inhabitants were stiled Ce-  
raftæ. They were more particularly the priests, who were  
so denominated; and who were at last extirpated for their

<sup>42</sup> Herodotus. l. iv. c. 69.

<sup>43</sup> Καὶ θυεσι Περσαι πυρὶ, ἐπιφορῆντες αὐτῷ τὴν πυρὸς τροφὴν, ἐπιλεγοντες,  
Πυρ, Δεσποτα, εδιδε. Maximus Tyrius. Dissert. 8. p. 83.

<sup>44</sup> See Lycophron. v. 447. and Stephanus. Κυπρος.

Κερασιδος εἰς χθονα Κυπρου. Nonni Dionys. l. iv.

<sup>45</sup> Hospes erat cæsus. Ovid. Metamorph. l. x. v. 228.

cruelty.



cruelty. The poets imagining, that the term *Ceraſtæ* related to a horn, fabled that they were turned into bulls.

<sup>46</sup> *Atque illos gemino quondam quibus aspera cornu*

*Frons erat, unde etiam nomen traxere Ceraſtæ.*

There was a city of the ſame name in Eubœa, expreſſed *Caryſtus*, where the ſtone <sup>47</sup> *Albeſtus* was found. Of this they made a kind of cloth, which was ſuppoſed to be proof againſt fire, and to be cleaned by that element. The purport of the name is plain; and the natural hiſtory of the place affords us a reaſon why it was impoſed. For this we are obliged to Solinus, who calls the city with the Grecian termination, *Caryſtos*; and ſays, that it was noted for its hot ſtreams: <sup>48</sup> *Caryſtos aquas calentes habet, quas ΕΛΛΟΠΙΑΣ vocant.* We may therefore be affured, that it was called *Car-yſtus* from the Deity of fire, to whom all hot fountains were ſacred. *Ellopia* is a compound of *El Ope*, *Sol Python*, another name of the ſame Deity. *Caryſtus*, *Ceraſtis*, *Ceraſta*, are all of the ſame purport: they betoken a place, or temple of *Aſtus*, or *Aſta*, the God of fire. *Ceraſta* in the feminine is expreſſly the ſame, only reverſed, as *Aſtachar* in *Chuſiſtan*. Some places had the ſame term in the compoſition of their names, which was joined with *Kur*; and they were named in honour of the Sun, ſtiled *Kυρος*, *Curos*. He was worſhipped all over *Syria*; and one large province was

<sup>46</sup> Ovid. *Ibidem*.

<sup>47</sup> Strabo. l. 10. p. 684.

<sup>48</sup> Solinus. cap. 17. Pliny takes notice of the city *Caryſtus*. Eubœa—*Urbi- bus clara quondam Pyrrhâ, Orco, Geræſto, Caryſto, Oritano, &c. aquisque cal- lidis, quæ Ellopiæ vocantur, nobilis.* l. 4. c. 12.

hence

hence named Curesta, and Curestica, from *Κυρ Έσος*, Sol Hestius.

In Cappadocia were many Puratheia; and the people followed the same manner of worship, as was practised in Persis. The rites, which prevailed, may be inferred from the names of places, as well as from the history of the country. One city seems to have been denominated from its tutelary Deity, and called Castabala. This is a plain compound of Ca-Asta-Bala, the place or temple of Asta Bala; the same Deity, as by the Syrians was called Baaltis. Asta Bala was the Goddess of fire: and the same customs prevailed here, as at Feronia in Latium. The female attendants in the temple used to walk with their feet bare over burning<sup>49</sup> coals.

Such is the nature of the temple named Istacher; and of the caverns in the mountains of Chufistan. They were sacred to Mithras, and were made use of for his rites. Some make a distinction between Mithras, Mithres, and Mithra: but they were all the same Deity, the <sup>50</sup> Sun, esteemed the chief God of the Persians. In these gloomy recesses people who were to be initiated, were confined for a long season in the dark, and totally secluded from all company. During this appointed term they underwent, as some say, eighty

<sup>49</sup> *Εν τοις Καταβαλοις εστι το της Περσιας Αρτεμιδος ιερον, όπου φασι τας ιερείας γυμνοις τοις ποσι δι' ανθακίαν βαδιζειν απαθει.* Strabo. l. 12. p. 811.

<sup>50</sup> *Μιθρας ο ήλιος παρὰ Περσαις.* Hesych.

*Μιθρης ο πρωτος εν Περσαις Θεος.* Ibidem.

Mithra. was the same. Elias Cretensis in Gregorij Theologi Opera.